A

TREATISE

Shewing the Subordination of the

WILL of MAN

Unto the

WILL of GOD.

By that eminently godly, able, and faithfull Minister of Christ,

WILLIAM STRONG,

lately of the Abbey at *Westminster*.

The greatest part Printed with his own Marginal Quotations in his Life Time, and now published by Mr. *Rowe*, Master *Manton*, and Master *Griffith*.

LONDON,
Printed by *R.W.* for *Francis Tyton* at the three Daggers in Fleetstreet, near the Inner Temple-Gate, 1657.

To the Reader.

Good Reader,

THere are *two things* always in competition for the throne *God* and *Self*: lay aſide *God*, and *Self* ſteppeth in as the *next Heir*: there are *four* undoubted priviledges and prerogatives which belong to God, and are as it were the *flowers of the Crown of Heaven*, not to be alienated or communicated to any creature; theſe are to be the *firſt cauſe* upon whom all

things depend in their *being* and *operation*; the *chiefeſt good*, and ſo to be valued above all *beings*, *intereſts*, and *concernments* in the world: the *higheſt Lord*, to ſway all things by his *Laws* and *Providence*: & the *laſt end*, in which all things do at length terminate and centre. Now the *great Idol* of the world *Self* (as *Reuben* went into his *Fathers bed*) ſeeketh to uſurp this *peculiar honour*, which is only due unto God; we ſeek to juſtle him out from being the *firſt Cauſe* by *ſelf-dependance*, the *chiefeſt good* by *ſelf-love*, the *higheſt Lord* by *ſelf-will*, and the laſt end by *ſelf-ſeeking*: in other Treatiſes already publiſhed, the *Author* hath pleaded *Gods Right* againſt *Self*, as he is *chiefeſt Good*; he now pleadeth

his

his ſoveraignty againſt *ſelf-will*, as he is the *higheſt Lord*: we own God as the *higheſt Lord* by a *willing* and *full* obedience to his *Laws*, and an *abſolute ſubjection* to the *dominion of his providence*; the one is *holyneſs*, and the other is *patience*; that which we call Religion, is nothing elſe but the *right poyſe of the will*, or the ſetting of it in its due and proper place, to have our *Created* wills ſteered and guided by the rule and meaſure of the *divine* and *uncreated will*, which is the *ſupream reaſon* of all things: uſually the great conteſt between us and God, is, whoſe will ſhall ſtand, or be ſupream, his or ours; and hence come *rebellious murmurings* and *diſcontents*, and all the *confuſions* that are in the

Ierem. 44. 28, 29.

world, and it will never be otherwise till the creature learn to keep its rank and place, and we say with our Lord Jesus, *Father, not my will, but thine be done.*

This Treatise, as it deserveth respect from the *nobleness of the subject* of it; so for the advantage it hath of other pieces of the Authors already Printed; for whereas they were made up from his own *private Notes*, not intended for publike uses, and some *few supplies* from them who could best take after him in preaching, this was fitted and prepared for the press; yea and as to the greater part of it, actually Printed during the Authors life; and the reason of its not being finished then, was because some things in it, especially

ly

ly that which concerned the *permiſsive will* of God and *our duty* under it, requiring *deep conſideration* and *great exactneſs*, made the Author delay the publication of it.

Now this is intimated not only to commend the Work to thy acceptance, but to give thee ſome account of that diſproportion which poſsibly may be diſcerned between the former and latter part of the Book; for though the materials be equally weighty throughout, yet the former part being printed whileſt Maſter *Strong* lived, ſeemeth to have more of luſtre and ornament in it.

Now the good Lord work us to a more ſubmiſsive frame of

of ſpirit every day, and accompliſh the whole good pleaſure of his will in our ſouls.

We are thine in the
Lord Jeſus,

John Rowe.
Tho. Manton.
George Griffith.

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A TREATISE

Shewing the ſubordination of the will of MAN unto the will of GOD.

Acts 21. 14.

And when he would not be perſwaded, we ceaſed, ſaying, the will of the Lord be done.

CHRISTS going forth in the Goſpel is compared unto the *Lightning*, which cometh out of the *Eaſt*, and ſhineth unto the *Weſt*, *Luc.* 17. 24. That is, 1. *Repentè, ſuddainly*, unexpectedly, when there was the ſad- 1.

deſt and darkeſt night upon the world; when the *world in wiſdome knew not God*, then did the Light of the glorious Goſpel break forth. 2. *Celeritèr*, *ſwiftly*, the Goſpel did paſs through the world with incredible ſpeed, as Lightning out of a Cloud, as an Arrow out of a Bow, *Rev.6.2. Pſal.45.5.* that they were ſubjected to it ere they were aware. 3. *Vniverſaliter*, *generally*; the Lightning is not ſeen in one place only, but it inlightens the whole heavens: ſo it was with the Goſpel, it ſpred over the whole world, *Rom.* 10. 18. 4. *Irreſiſtibiliter*, *irreſiſtibly*: its obſerved of the Lightning, it is πορρωθὲν τὸ πνεῦμα καὶ λάμψαν, it is of a kind of ſpiritual nature, of which there is no reſiſtance; if it meet with a ſubject that yields, it will inſenſibly pierce it without prejudice; but if with a ſubject that oppoſeth, it will melt it; ſo it is with the Goſpel, the *word of the Kingdom*, whereſoever the light of it *ſhines forth*.

1 Cor. 1. 21.

2.

3.

4.

Ariſt. de Meteor.

A very glorious accompliſhment of this Scripture we have ſet before us in this book of *Acts*, which contains the *labour and travels*, the *ſufferings and ſucceſſes*

ſucceſſes of thoſe bleſſed Inſtruments which the Lord did firſt employ to ſpread the *ſavour of his knowledge* in every place.

But *Paul* being the moſt eminent inſtrument, and as it were a *choſen ſhaft* in the Lords hand, for he laboured more *abundantly* then they all: therefore in this book chiefly his Preachings, Travels and Sufferings are recorded, concerning whom (looking upon that as a Motto, *ſpiritus Pauli, exemplum Miniſtri*) before I come to the words of the Text, I cannot paſs by *four things* which I find by *Chryſoſt.* obſerved.

Eſay 49. 2. 1 Cor. 15. 10.

1. *De laudibus Pauli.* ἐν τοῦτο φόβερον ἦν μόνον, τὸ προσκρῦσαι θεῷ. ἕτερον δὲ ἀδὲν μετὰ τὴν ἀγάπης ταύτης, ἐν ἐτχάτοις εἶναι ἐβάλετο μᾶλλον, &c. τοῦτο ζωὴ, τοῦτο κόσμος, τοῦτο βασιλεῖα, &c. τοῦτο αὐτῶ γέεννα, τοῦτο πίστις, &c.

First, his *ſpirit* he deſcribes in *two things.* 1. *He feared nothing but ſin*; to diſpleaſe God, and to diſhonour him, was only terrible unto him. 2. *He prized nothing in compariſon of the love of Chriſt and Communion with him*; he choſe rather the loweſt condition with his love, then the moſt eminent condition without it; to ſee his face was his heaven, and it was even hell to him to be deprived thereof.

2. Secondly, *His sufferings for Christ were his pleasures*, his delights; he could take *pleasure*, *in infirmities*, αἱ θλίψεις ἐλαφρὰι καὶ ἡδοναὶ; and the more he did suffer, the more was his spirit inlarged unto suffering, and he came out of every tryall with a new resolution and readiness of mind unto suffering: when we have escaped a danger, we commonly resolve to take the more care for time to come, and so by every cross our fear is encreased; but *Paul*, by every cross *his courage was raised*, and he came off from suffering with a new desire and readiness to suffer again.

νεαρὰν ἐκέκτητο τὴν προθυμίαν.

3. Thirdly, *the aym and bent of his spirit was*, not only to offer up himself, *body and soul as a living sacrifice*, but his constant aym and daily labour was to offer up to God *the whole world* as a sacrifice; and therefore laboured in the conversion of so many severall Nations unto God, preaching the Gospel where Christ was not named.

οὐκ ἠρκέσθη ταῖς θυσίαις ταύταις, καὶ τὴν οἰκουμένην προσήνεγκε.

4. Fourthly, for his labour, he was *unwearyed in it*, for the happy accomplishment of that end, he was abundant

dant in the work of the Lord, he went over the greateſt part of the world as if *he had wings*, and laboured without ceſſation, as if he forgat whether he were *in the body*, ſetting no bounds to his labour but his life.

ὡς πτηνὸς τὴν οἰκουμένην διέδραμε, καὶ ὡς ἀσώματος.

This glorious inſtrument in the hand of *the Spirit*, was in an eminent manner guided by *the Spirit* in all his wayes, carrying him to thoſe places where he had any ſervice to imploy him in; and when the work was done, by the guidance of the *ſame Spirit* he was removed to another place: *Sometimes* the Lord ſends him from *Ieruſalem*, that he might *bear his name before the Gentiles*: and ſometimes the *Spirit* forbids him to preach the Goſpel in *Aſia*, and when he *did aſſay to preach the Goſpel in Bithinia, the Spirit ſuffered him not*, Acts 16. 6, 7. Then he hath a viſion, in which a man of *Macedonia* ſaith, *come down and help us*. Thus he ſpent his dayes in planting and confirming the Churches.

Act. 22. 18.

Acts 16. 9.

At this time, by the direction of the *ſame Spirit* he was engaged to go to Jeruſalem, *Behold now I go bound in the*

Spirit, Acts 20. 22. That is, by ſpeciall direction from the Spirit, *à Spiritu impulſam*, as if the Spirit went with me thither, and I were bound up with the ſame Spirit: As *watry vapours* bound up in the Clouds, are carryed about with them, ſo was *Paul* bound up in the Spirit, who is the *Prorex* in the government of Chriſt, and hath an eye to the affairs of his Kingdom all the world over. *This Spirit* having clearly revealed Gods mind unto the Apoſtle concerning this ſervice, and by a *ſtrong impulſe* ſubdued his heart thereunto, he is therefore ſaid to go *bound in the Spirit* to whatſoever ſervice or ſuffering the Lord would call him.

But this inſtinct and motion of the Spirit met with great oppoſition.

Firſt, when he *came to Tyre* he met with *certain Diſciples* that did ſay to him by the *Spirit*, that he ſhould not go to Jeruſalem. The Spirit of *Prophesie* was not then ceaſed in the Church; therefore I conceive with *Calvin*, they did not barely pretend the Spirit, but that he did many times ſpeak by them, though in this they *followed their own ſpirit*.

Non levitate vel temeritate quadam motus eò proficiſcor, ſed fortiter à ſpiritu ſancto impulſus: acſi vinculis quibuſdam injectus eò traherer. Sicut per vincula iniquitatis ſpiritualis peccati captivitas notatur. Glaſſ. Rhet. ſacr. p. 414. *Spiritus validè me impellit, ſicut nubes agitur vento ut ei alligatæ videantur.* A lap. in loc.

1. *Fratribus iſtis quid futurum ſit, Dominus revelavit: interea vero quid poſtulet vocatio Pauli neſciunt: non eo uſq; extenditur doni menſura &c.* Cal.

ſpirit. The Lord in this trying the Apoſtle, as he did the young *Prophet* coming from *Iudah* to *Bethel*, and was by the like *pretended* Meſſage from God *deluded and overcome*: But the Apoſtle cleaves cloſe to the Commandment that he had received, and is not by this *ſuggeſtion* diverted, or turned out of the way.

1 King 13. 18. *Facilis fuit ad credendum ignoto Prophetæ, & inexcuſabilis erat quia dimiſit certum, & adhæſit incerto.* Cajet. in loc.

Secondly, Then coming to *Ceſarea*, he met with a *Prophet* who came down from *Judea*, named *Agabus*; and he told *Paul*, that when he came to *Ieruſalem*, the *Iews* ſhould binde him and deliver him up to the *Gentiles*. He well knew both the *rage* of the Jews, and the *malice* of the Gentiles, if he once fell into their hands: yet this doth not turn him out of the way of Duty. If he muſt walk upon *Serpents and Scorpions*, difficulties diſcourage him not, but raiſe up his ſpirit to higher reſolutions; *Periculum eſt par animo Alexandri, The righteous holds on his way.*

2. *Quem Dorotheus ait unum fuiſſe è 72. Diſcipulis Chriſti. Qui & famem ſub Claudio prædixit, quæ etiam accidit,* &c.

Act. 11. 28. Luk. 10. 19.

Job 17. 19.

Thirdly, Now follows the laſt, but the greateſt temptation, which took moſt impreſſion upon his *tender heart*: *Paul* walked in a high degree of

3.

love to the Brethren, willing in every thing to satisfie them, wherein he might not dishonour or displease Christ: For as the *way* of glorifying the Father is in his *Son*, and of glorifying his *Son* is in his *Spirit*: So a high way of honouring the *Spirit* is in the Saints. Now when he came to *Cesarea*, his Friends, *and Companions in travel, Sopater, Aristarchus, &c.* cap. 20. 4. together with the *Inhabitants of the place besought him*, that for the glory of God and the sake of the Churches, he would not go up to *Ierusalem*, to venture himself on so eminent a danger, upon whom the good of the Churches did so much depend.

Thus even godly men may dissuade from Duty out of self respects, and that is a great temptation. For as the Lord is loth to deny the requests of his people, so are the Saints; for the same spirit works in their hearts also. This melts the heart of *Paul*, and yet elevates his grace, and quickens his resolution for Christ and Duty. Their intreaties divert him not from his purpose, and he goes forth as the *Sun*

shining

ſhining in his ſtrength. And *Pauls* Grace thus acting, draws out their Grace alſo. There is a *Sympathy* in Graces as well as in Inſtruments; touch one ſtring in one, and the ſame ſtring in another will ſound. *Pauls* reſolution draws out their ſubmiſſion: And when he would not be perſwaded, they ſaid, *The will of the Lord be done.*

From this Context, ſix ſpecial Truths are to be obſerved.

1. *That the beſt men meet with variety of diverſions in the beſt ſervices.*

2. *There may be great ſnares laid in the beſt men and the beſt means:* Who would have feared any thing in a *Prophet?* or ſuſpected any thing in a *Saint?* Satan hath his *devices*; and he had need be a diſcerning Chriſtian, that ſhall be able to diſcover them. νοήματα. 2 Cor. 2. 11.

3. *A godly man muſt deny his beſt friends rather then the leaſt motion of the Spirit. He muſt hate Father and Mother that will be Chriſts Diſciple.* Luk. 14. 26.

4. *An upright heart is reſolute, and is not by difficulty turned out of the way of Duty.* The love of Chriſt is the *Flame of Jah*, and the leſs fewel it hath, the hotter Cant. 8. 6.

hotter it burns. Its only base *Kitchen-fire* that is put out when the fewel is with-drawn, which is not maintained by an *heavenly influence.*

5. *The soul is then in a good temper, when that which diverts others, and turns them out of the way of Duty, doth the more strongly engage it*; drawing forth to higher and more glorious actings.

6. *It is a good sign when Grace acting in others, doth draw forth acts of Grace in us also, as Iron sharpens Iron: and one stick kindles another.* And so much for the occasion of the words.

In the Text are *two things* mainly to be considered.

1. *A gracious submission of their will unto Gods will*: Before they knew what the will of the Lord was, they would have had their own will to have taken place (*for that is the great contention in the world, whether God's will or our will shall stand.*) But when they saw the *Command* that he had received from God, and the *impression* that it had taken upon him, then they conclude, *Surely it is the will of the Lord, and it must stand, and our wils shall stoop thereunto.*

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2. A bleſſed quietneſs and calmneſs of ſpirit following upon this ſubmiſſion: *Will the Lord have* Paul *to go up to Jeruſalem, and by the malice of the Jews there deliver him unto the wils of the Gentiles? if he ſuffer under them, and thereby we and the reſt of the Churches be deprived of ſo great a mercy, it is not for us to diſpute with God, let his will be done.* So much is intimated in the word ἡσυχάσαμεν, as will appear when it ſhall be afterwards explained.

Firſt, *From the ſubmiſſion of their wils unto the will of the Lord*, ariſeth this Obſervation.

Doct. *The power of Grace conſiſts mainly in the ſubmiſsion and conformity of our will unto God's will.* This I propound, the rather to let you ſee, that *in abſoluto & facili ſtat æternitas.* The things that abſolutely concern eternity are ſhort, and brought into a narrow compaſs. If we look to moſt of the *controverſies* of the preſent Age, they are but *outworks*, things upon which godly men do not live; for in thoſe all the Saints agree, that differ moſt in Forms, and Externals; whereſoever Grace is, it ſaith,

Hilar. de Trin. l. 10. juxta finem.

Sine summo bono nil bonum.

saith, there is *nothing good without regeneration*: And sad it is to see men that live upon the same Truths for the main, and expect an Interest in the same Inheritance, that they should be at such distances as they are, for things circumstantial; yea, even to side with others barely for *Opinion* sake, whose *principles* in the main they abhor, and whose *ends* they fear. It was good to me, when Christians could meet together, Fast and Pray together, delight themselves in the *image* and approaches of God each to other, feeding their souls with *nourishing Truths*, and not puzling their judgements, and tickling their Fancies with nice and unpractical curiosities. It was good counsel that of *Nazianzen* (whose honour was, that he was no over-confident and daring Divine) His direction is this, τὰς ἐντολὰς φύλασσε διὰ τῶν προσαγωγῶν ὅδυσον· πρᾶξις γὰρ ἐπίβασις θεωρίας. Keep the Commandments and walk according to the light that ye have received; action is the way to raise a mans contemplation. *He that will do my will, shall know of the Doctrine*; and

ἐμοὶ πείθη τῷ μὴ θρασσοῖ θεολόγῳ. *Orat.* 29. §. 14.

and the end of all our Diſputes will be this, *To fear God and keep his Commandments, this is the whole man.* Eccleſ. 12. 13.

For the opening of this Doctrine, four things are to be ſpoken of.

1. *Man is to walk by Rule.*

2. *That the will of God is unto man this Rule of duty.*

3. *This will of God, as a Rule, is manifeſted unto us.*

4. *In a ſubmiſsion of our wils, unto this will of God, doth the power of godlineſs conſiſt.*

Firſt, A man muſt walk by Rule, a Chriſtians walk muſt be *regular*, which ſhall be manifeſted in *five things.*

1. The Lord doth promiſe no bleſſing, but to ſuch as *walk by Rule*; and the Saints are Heirs of *bleſsings*, Gal. 6. 16. *As many as walk according to this Rule, peace be to them.* Here is the only *Canonical Obedience*; when a mans heart and ways lie level with the Rule of the Law, he ſhall be *bleſſed in his deed.* Jam. 1. 25. Τῷ κανονι τουτῳ.

2. Sin is παράβασις, a digreſſion from a Rule, *Heb.* 2. 2. *a turning aſide* out of the

the way that is *called holy*. Therefore Sinners are ſaid to walk in crooked ways. *Pſal.* 125. 5. They have their *diverticula's*; departing from the Rule, by which they ought to walk.

3. If a man walk not by Rule, he can never tell when he is out of the way; for *rectum eſt index ſui & obliqui*. By this means the duty *of Examination* would be made utterly voyd. 1 Cor. 11. 28. *Let a man examine himſelf*. If there be an *examen*, it muſt be according to a Rule, by which all Errors and aberrations may be diſcovered and reproved; for by theſe ſame we are to judge our ſelves by which God will judge us at the laſt.

4. Unleſs men walk by Rule, there can be no *upright walking*. He that walks *uprightly walketh ſurely*, Pro. 10. 9. which no man elſe can do, all others walk at *an adventure*, Levit. 26. 25. And the ground of the *uncertainty* of God's walking towards us, is our *unſteady* walking towards him; *for with the froward he will ſhew himſelf froward*, Pſal. 18. 26.

5. Elſe we can never give an account of

Eſay 30. 11. צִקְלָקָלוֹתָם *Via quæ in gyros more Serpentum torquetur.*

Eſt unica fidei & cultus norma in hoc ſeculo, ſecundum quam Chriſtiani judicabuntur in futuro. Daven. de Judice. cap. 11.

Pſal. 37. 14. & 125 4. קָרִי *Caſu, ex accidente, contingentiâ. Levit. 26. Septem vicibus tantum invenitur.* Marin. Brixian. in arc. Noe.

of any of our actions : For an *account* is to be given by a Rule upon which there muſt be a mutual agreement. For if two Parties differ in the *Rule*, there can be no account given, and ſo no *ſatisfaction*, the Rule being the Standard to judge between both.

There is a double account which every Saint is in this life bound to give: Firſt, *To his Brother. Be ready to give a reaſon of the hope that is in you*, 1 Pet. 3. 15. That is an account of the Rule, and of the conformity of your Actions thereunto. Secondly, *An account to God*: and this every man ſhould give daily, that he may appear *Nixus & approved*, 2 Cor. 13. 7. Beſides that laſt account, *when we muſt all be made manifeſt before the Judgment Seat of Chriſt*: And then alſo wil the Lord judge us by a Rule. There is one, *that judgeth you, even* Moſes, *in whom ye truſt: he will judge the ſecrets of all men according to my Goſpel.* By the ſame Rule will he judge us, by which he would have us judge our ſelves : And to give an account unto the *Rule* daily, is daily to give an *account of our ſelves unto God.* Secondly,

Confeſſio & defenſio veræ religionis ſpei voce per Metonym. ſignificatur. Gomar.

Rom. 14. 12.

2 Cor. 5. 10.

Joh. 5. 45.

Joh. 12. 48. Rom. 2. 16.

Secondly, This Rule of Duty is the will of God.

There are abundance of *falſe Rules* by which men guide their way: Such as the *wiſdom of the fleſh propounds to them.* For there are two things in men mainly corrupted, *Epheſ.* 4. 18. 19. Firſt, νοῦς, that is, the ſeat of principles, there is a corruption of the very Rule in the man. Secondly, διάνοια, which is the ſeat of the diſcuſſive faculty, and the concluſions drawn from thoſe principles. In the firſt of theſe, our Actions are corrupted, as in the *Fountain or Foundation*, and by theſe moſt of the world are deceived: The only right Rule of Duty being the will of God, as will appear by theſe four *demonſtrations.*

1. This will of God was the ground of the creation of men and Angels, *Revel.* 4. 12. And that which was the cauſe of their being, muſt be the *Rule* of their Acting. Its ſaid of the Angels, *They do his Commandment, and hearken unto the Voice of his Word*: He doth *Rule* them by the ſame will that he did *create* them. This is the great

Pſal. 103. 20.

Office

Office of the Spirit to act them according to the will of God, *Ezech.* 1. 20. Its ſaid of them, *whether the Spirit was to go, thither their Spirit was to go*; and for the Saints, *Rom.* 8. 26. *He maketh interceſſion for them according to the will of God.* Therefore Chriſt teacheth us to pray, that his will may be *done on earth* by us, as by the *Angels and Saints in glory*; with the ſame *readineſs* and the ſame *exactneſs*; even his whole will.

2. A Chriſtian muſt have this generall intention in all his ways, that he may pleaſe God and walk with him, εἰς πᾶσαν ἀρέσκειαν, *unto all well pleaſing*, *Col.* 1. 10. Now there can be nothing *pleaſing* unto God; but what is agreeable unto his will, *Acts* 13. 22. *I have found* David *my ſervant, a man after mine own heart, who ſhall fulfil* πάντα τὰ θελήματα *all my wils*; therefore after his own heart, becauſe he fulfilled all his *wils.*

3. The great evil of ſin lies in this, that a man doth his own will, & not the wil of God, *Epheſ.* 2. 3. fulfilling τὰ θελήματα *the wils of the fleſh and of the mind.* In the moſt religious Duties, when men

take not Gods will for the Rule, it is *will worſhip*, Col. 2. 18. whereby men *unlord* the Law of God, making it *of none effect*; for if the will of man be ſet up, then the will of God is put out of its dominion. Therefore this is their charge, *Amos* 4.5. *This liketh you well oh houſe of Iſrael*; they took more care what would pleaſe themſelves, then what would pleaſe God: and what was agreeable to their wils, then to his moſt juſt and holy will.

ἠκυρώσατε. Matth. 19.6.

Ita vobis placet, quos non bona mens, ſed malus veſter agit & tranſverſos abripit ſpiritus. Tarnov.

4. Nothing can be a Rule of Duty to the Creature but this, becauſe this will is onely good, *Rom.* 12.2. *Proving what the good and the acceptable will of God is.* Truth and goodneſs in all the Creatures do conſiſt in a *Conformity* to ſomething without and above themſelves. As therefore *in intellectu divino eſt primum verum*, ſo *in voluntate Divina eſt ſummum bonum.* The underſtanding of God, is the Rule of Truth; and the will of God the Rule of goodneſs. God doth will nothing becauſe it is good; but it is therefore good, becauſe he wils it. I cannot therefore approve of that diſtinction

Voluntas Dei bona eſt, quia nobis utilia præcipit; accepta eſt, quia Deo grata præcipit, & perfecta, quia nihil ſuperaddi debet. Glaſſ. meditat. in Epiſt. part. 1 p. 35'.

distinction which some of the *Schoolmen* give, there are *quædam volita quia bona, & quædam bona quia volita.* Because if any thing be willed of God, because it is good, then it is *antecedently* good, to the will of God, which is the only cause & Rule of goodness. There can therefore be no Rule of *Duty* to the creature but that which is good, & there is nothing *Originally* good but the will of God; therefore in a *conformity* thereunto, all goodness in the creature doth consist, and by it it is to be measured.

Thirdly, *The will of God as far as it concerns mans Duty, is manifested and made known:* which will appear by these five particulars.

1. This the Lord himself affirms, *Mica.6.8. He hath shewed thee O man what is good; and what doth the Lord requre of thee, but to do justly and to love mercy, and to walk humby with thy God.* The Original word הִגִּיד hath the same root with נָגִיד which signifies *a Captain or a Leader*; so that the Lord hath set forth his word as *our Leader*, the guide of our way. Therefore its called *a Lanthorn unto our Feet, and*

a light unto our pathes, Pſ. 119. 105. *And a light ſhining in a dark place.* 2 Pet. 1. 19. Becauſe it ſhews a man how to walk in the *way* that is called *holy*.

Luk. 16. 29. *Ut in Republica ignorantia juris neminem excuſat, ita nec in Eccleſia.* Daven. de Judice. c. 11.

2. It could not be a Rule to us, unleſs it were *promulgated* and made known. Our Divines affirm againſt the unwritten Traditions of the Papiſts, *norma debet eſſe nota & omnibus promulgata*, or elſe we could never be blamed for the tranſgreſſion of that Law that was never revealed to us. We make not the *ſecret will* of God the Rule of Duty; neither is a man an offender becauſe he doth not act according to Gods *ſecret will*; *for ſecret things belong unto the Lord our God; but thoſe things that are revealed belong unto us, and to our children for ever, that we may do them.* They never belong to us to *do them*, untill they be revealed: That known Inſtance of * *Auguſtine* makes this manifeſt: A ſick Father had

Deut. 29. 29. *Deus apud ſe ſecreta continet, quæ ſcire noſtra nihil intereſt, neq; expedit.* Calv.

* *Aliquando bonâ voluntate homo vult aliquid quod Deus non vult: tanquam ſi bonus Filius Patrem velit vivere, quem Deus bona voluntate vult mori. Rurſus fieri poteſt, ut hoc velit homo mala voluntate, quod Deus vult bona; velut ſi malus Filius velit Patrem mori; velit hoc etiam Deus. Ille vult quod non vult Deus; iſte vero vult quod vult Deus; & tamen bonæ voluntati Dei pietas illius potius conſonat quamvis aliud volentis, quam hujus idem volentis impietas.* Enchirid. ad Laurent. c. 101.

two

two Sons; one prays for his Fathers life in Duty; the other wiſhes his death, to enjoy his Lands; the Lord had decreed that he ſhould die; yet he that prayed according to the ſecret will of God, *ſinned* therein; whereas the other praying according to the will of Gods precept, is accepted, though it were contrary to the ſecret will of God. We have a higher inſtance in *Abraham* praying for the converſion of *Iſhmael*, *O that* Iſhmael *might live in thy ſight*, though it were contrary unto the will of Gods *purpoſe*; for he intended that the Son of the *Bond-woman ſhould be caſt ont*, *and not be Heir with the Son of the Free-woman*: Yet it being according to the will of his *precept*, he did his *Duty*, and was accepted in it.

3. It cannot be obedience, unleſs the Rule of it be made known. *Obedience muſt be voluntary*; and the will cannot conſent to any thing but what the underſtanding dictates to be the Rule of Duty. It muſt be λογικὴ λατρεία, *reaſonable ſervice*, Rom. 12. 2. which it cannot be, unleſs the Rule thereof be firſt made known. Some do expound

Rationalis eſt cultus de quo rationem reddere poſſumus.

pound that word by the 1 *Pet.* 2. 2. λογικὸν γάλα which we render the *milk of the Word*, according to that acceptation, that which is tranſlated reaſonable Service, may be rendered *Word Service*. This is the happineſs of the Saints, that in matter of Duty they are not left to ambiguous Diſputes, doubtful inquiries, to ſay, *who ſhall aſcend up into Heaven, or who ſhall deſcend into the deep? but the word is nigh them, in their mouth and in their heart*: They know what is the Rule of Duty, and when they walk before God unto *well pleaſing*, Rom. 10. 8.

Ita Baſilius rationalem cultum opponit ἐθελοθρησκείαις, appoſitè ſatis, licet non ita Beza videtur.

4. Chriſt came from the boſome of the Father, to reveal unto man the Rule of Duty. He had a Law written in his heart in his creation, but that is utterly obliterated; there remans not not one *true principle* of holineſs and Duty; therefore * *the only begotten Son who is in the boſome of the Father, he hath declared him*. Joh. 1. 18. The boſome is the ſeat of *ſecrets*, as well as of *love*; and to reveal theſe ſecrets, to open that *ſealed Book*, is a great part of Chriſts prophetical Office. And the Spirit

* *Filius in ſinu patris eſſe dicitur, in æterna generatione, in arctiſſima unitate, in ardentiſſima dilectione, in ſecretiſſimorum communicatione.* Glaſſ. Rhet. ſacr. p. 119.

Spirit hath undertaken alſo to *lead us into all truth*, to bring theſe Revelations of Chriſt unto our *remembrance*, Joh. 16.13. which is not to be limited unto *the Apoſtles only*, but belongs in common unto all the Saints; as the *exigency* of Duty, and the neceſſity of their calling doth require.

Fateor hunc locum non ita ſolos Apoſtolos ſpectare, quin ad alios etiam fideles paſtores poſſit extendi. Deducuntur in omnem veritatem non abſolutè, ſed in omnem veritatem neceſſariam. Daven. de Judice. p.98.

5. Unleſs the Rule of Duty were revealed, there could be no judging of a mans ſelf. Now it is commanded, *Iudge your ſelves that you be not judged of the Lord*, 1 Cor.11.21. All judgement muſt be according to a *Rule*; & he that hath a Rule to *judge by* (that being a reflex act) muſt before-hand have a Rule to *walk by*. Thus we ſee that the will of God as the Rule of Duty, is made manifeſt unto men.

Epheſ. 5. 15. ἀκριβῶς παρὰ τὸ ἄχρι καὶ τὸ βαιόν. Sylburg.

Fourthly, *In a compleat and full ſubjection of the will of man unto the will of God, thus manifeſted, doth the power of godlineſs mainly conſiſt*: Which I ſhall manifeſt by theſe ſix demonſtrations.

1. Grace is nothing elſe but the *Law written in the heart*, Jerm.31.33. what is the writing of the Law in

2 Cor.3.23. Heb.8.10.

the heart? when there are ſutable impreſſions upon the will, agreeable unto the Rule of Duty. When the will is caſt into the *mould of the Word.* Rom. 6. 17. The word may take a great place in a natural man, it may go far into his underſtanding, conſcience, affections; but this is only taking the *Out-works:* the *Caſtle* holds out, till the will be won. And Satan will at pleaſure *catch away the good ſeed that was ſown,* becauſe the man is ſtill under his power, and led captive at his will. *For all men ſubject their wils either to the will of God or of the Devil.* 2 Tim. 2.26.

Hæc Metaphora tria continet. 1. legis perfectam dilectionem; cor eſt abraſa tabula. 2. perfectam animi conformitatem; non enim opus legis ut Rom. 2. 15. ſed lex ipſi ſcribitur. 3. Prepetuitatè; litera ſcripta manet; ſcribere eſt firmiter infigere. Jer. 17. 1.

Quid ſunt leges Dei in cordibus ſcriptæ niſi ipſa præſentia ſpiritus Sancti, qui digitus Dei eſt? Quo preſente diffunditur charitas cordibus noſtris, quæ plenitudo legis eſt & præcepti finis. Auſt. de ſpirit. & lit. cap. 21.

2. Grace is the greateſt ſubjection of the Creature unto God. For therein is the foundation laid of all Obedience. Now there is no *ſubjection* that is worthy of God, unleſs the will be ſubject: Satan being the god of this World, never judges himſelf honoured *as a God* unleſs he rule the will. Its nothing to have men ſubject their actions, to

Preſton of the New Covenant. p. 76.

Joh. 8. 44. τας ἐπιθυμίας τὸ πατρὸς.

to be captivated by a forced ſubmiſſion, when the heart reluctſ and ſtrives againſt it: but to have the will conquered and ſubdued, is an honour that becomes a God. Therefore the *relations* in which we ſtand to God mainly require this; we are ſaid to be *ſervants* of God, and under the ſecond Covenant to be *married* unto Chriſt, for the covenant is *matrimonial*: and in them both, the ſubjection of the will is properly required. The woman muſt not only ſubject her wit, but her will to her husband: *Thy deſire ſhall be ſubject to thy Husband, and he ſhall Rule over thee, Gen.* 3.16. And a ſervant ſhould be but a living Inſtrument, he ſhould have no will of his own. *Ariſtotle* obſerves a ſervant ſhould be ὁ μόνον δεσπότου ὄργανον, ἀλλὰ ὅλος ἐκείνου, he ſhould not only work for his Maſter, but his will ſhould be concluded under his Maſters will. God is a *Spirit*, and the ſubjection of our will unto him abſolutely, is an honor that becomes none but God. God only rules the will.

Joh. 1.1.2. Pſal. 18.1. Hoſe. 2.19.

Ad virum deſiderium tuũ; hoc eſt, eam non fore ſui juris, ſed ex authoritate & poteſtate mariti tota pendeat, ut ne quid appetat aut velit quod marito non allubeſcat. Merc. in loc.

3. It is the act of the will that is the act of the man; *Actus voluntatis eſt*

est actus suppositi. Therefore the Lord never accounts a man to obey till his *will* doth yield. There is many a man that doth abstain from the sin he loves, and doth practise the duties that he hates. For it is with ungodly men in respect of *Duties*, as it is with godly men in respect of *sins*, *They do the things they would not.* As they love sins when they practise them not, so they hate Duties while they do them: Therefore all that forced subjection, which from a principle of an inlightened conscience is yielded unto God, he rejects, as rather an act *forcibly* wrought upon them, then any thing done *by them.* But Grace saith, *I have chosen the way of thy Commandments, thy judgements have I laid before me,* Psal. 119.30. That which a man doth *electively* with freedom of will, and that if he were to chuse, he would chuse again; that is properly the act of the man, when it is with a man towards God and his Law, as with some of the servants of the *Israelites* in the year of *Jubilee*, who said, *I love my Master*, and therefore would not go free, though

Mallet si fieri posset, non esse quod timeat, ut liberè faciat, quod occultè desiderat. Aust. de natura & grat. c 57.

Non sit in corde quod fieri videtur in opere; quando mallet homo non facere si possit impunè. Aust. contr. Pelag. Epist. 2. l. 2. cap 9.

בחר *significat & probavit & elegit; electio est præcipuus actus voluntatis, & ex comprobatione eligere.*

though they might; when a man is left at his liberty, to chuſe another Rule to walk by, yet becauſe there is none in which he ſees ſo much truth and goodneſs as in the will of God, therefore he would chuſe no other to be the guide of his ways. So it was with Chriſt, *Pſal.* 40. 6. *But mine ears haſt thou boared*: It is conceived to be an expreſſion alluding unto that cuſtom, *Exod.* 21. 6. The ſervant that would not go free, his Maſter was to *boar his eare* thorow with an Awl, and he was to ſerve him for ever. God boared Chriſts ear, as an expreſſion of *voluntary* and *perpetual* ſubjection. And whereas under the Law, the ſervant had one ear only *boared*, Chriſt ſpeaks it in the *plural*, *Mine ears haſt thou boared*; and all to ſhew that he did chuſe obedience unto God, & the will of God as his Rule to walk by: and if he were left to his liberty, he would not go free. As reſpect of ſin to *will it*, is more then to *act it*, according to that Rule of *Gregory*, *Gravius eſt peccatum diligere quam facere*; So in reſpect of Duty, 'tis more to will then to do, 2 *Cor.* 8. 10. *You have begun*

Perfectiſſima ſervitus & obedientia Patri à Filio incarnato præſtita ſignificatur. Meſſias autem in duali de auribus ſuis loquitur, ad eminentiam ſpiritualis ſuæ ſervitutis notandam. Glaſ. Rhet. ſacr. p. 107.

Eſay 50. 4. 5.

begun not onely to do, but also to be willing a year ago.

4. The main power of sin lies in the will; and therefore the main power of Grace must lie there also. Sin and Grace must have the *same subject*, the image of God and the image of the Devil. Now it will appear that the main power of sin lies in the will, because this of *all faculties* is most desperately shut against God and Christ. Therefore in all ungenerate men, the blame is still laid upon the will; *I would have gathered you, but you would not. Ye will not come to me, that ye may have life. Israel would none of me. The Word that thou speakest to us in the name of the Lord we will not do, but we will do whatsoever proceeds out of our own mouths.* And usually when the understanding is convinced, and the conscience silenced, yet the will holds out, and therein the power of sin doth mainly consist.

Ephe. 4. 22, 23.

Mat. 23. 37.

Joh. 5. 40.

Psal. 81. 11.

Jer. 44. 16. 17.

If the will write its *fiat* for sin, it carries it thorow the whole man; if the will give Duty its *non placet*, all the faculties are becalmed; none of them

them acts for God while the will resists. Therefore men are said to *resist the holy Ghost*. For hardness is that a thing does not yield to the touch. *Durum est quod non cedit tactui*; the main hardness lies in the will, the *stone of the heart* is there. So *Augustine* confesseth of himself, that this was the great impediment in his conversion; his conscience was convinced, all his reasonings were answered, & yet the speaking of the will was *noli modo*, I will, but not now, and so I remained, saith he, bound with the Iron Chains of my own will.

Act. 7. 51.

Forma duritiei est resistentia seu vis resistendi tactui ut plane non cedat, vel difficulter cedat, cum exploratio fit per contactum mediatum vel immediatum. Wendel. physic. part. 1. pag. 548.

Cui rei ego suspirabam ligatus, non ferro alieno, sed mea ferrea voluntate. Velle meum tenebat inimicus, & inde mihi catenam fecerat, & constrinxerat me. Confess. l. 8. cap. 5.

5. The main work of the Spirit in the omnipotency of it, lies in the will to subject it unto the will of God. There is saith the Apostle, an *exceeding greatness of power*, ὑπερβάλλον μέγεθος τῆς δυνάμεως, *that works in them that beleive*. And this power is mainly put forth upon the will, *Psal.* 110. 3. *Thy people shall be willing in the day of thy power* נְדָבֹת It is both in the *abstract* and

Ephes. 1. 19.

Populus erit maxime voluntarius, liberatissimo ingenio præditus, quali summos principes esse decet.

Veri Chriſtiani habent Chriſti ingenium, ut ille ſponte ſuâ patri obediebat. &c. Tar. in Pſal. paſſion.

Victorâ; volentes per populos dat jura, &c. Virgil. de Aug.

and in the plural, *oblationes voluntariæ*, ſo rendred, giving themſelves to God as *Free-will-offerings*: But this is an act of the Spirit in the *day of his power*, when he puts forth that exceeding greatneſs of power upon the ſoul. Now where the main work of the Spirit is, there the power of his Grace is principally ſeen: But that is mainly upon the will (though there be a *new creation* in the whole man) therefore the power of godlineſs is chiefly there.

1 Cor. 5. 17. Eph. 2. 10.

6. Godlineſs doth eſpecially conſiſt in a conformity of our will to the will of God, becauſe when this conformity ſhall be perfected, then ſhall our Graces alſo be perfected. We read *Heb.* 12. 23. *Of the ſouls of juſt men made perfect.* In Heaven there ſhall be a perfection of all the faculties; but *the glory* of the Saints is expreſſed by this, that they ſhall be ἰσάγγελοι as the Angels of God in Heaven. Now the glory of the Angels doth not conſiſt ſo much in the perfection of their knowledge (though they *behold the face of God continually*) but in the perfect *ſubjection* of their wils. Therefore Chriſt

Matth. 22. 30.

Matth. 18. 10.

Chriſt doth not teach us to pray that we might know ſo much as the Angels, but that we *might do his will*, *as it is done in Heaven*, with the ſame readineſs, and with the ſame ſubjection of will as they do, *going and coming like Lightning*, Ezek. 1. 14. And when we come to Heaven, though our knowledge ſhall be perfected, *for we ſhall know as we are known*, yet if there were a riſing of will in the leaſt degree againſt the will of God, the ſoul were not made perfect: And in this did the perfection of the *Vnction* of Chriſt conſiſt, that as he was the *Angel of the great Councel*, and knew perfectly the will of his Father, ſo his will came freely and fully off unto it; *I come to do the will of him that ſent me, and to finiſh his work*; *and it was his meat and drink ſo to do.* We partake with Chriſt in the ſame *Vnction*; the Oyl poured upon him as the head, ran down unto the *hem of his garment*; that which was therefore the perfection of his *Vnction*, muſt be alſo the perfection of ours.

Matth. 6. 10. *Ad modum adimplendi voluntatem Divinam refertur, ſcil. promptè, perfectè, & perpetuò.* Cajetan. *Splendidiſſimè, celerrimè, efficaciſſimè.* A lap. 1 Cor. 13. 12.

μεγάλης βουλῆς ἄγγελος· σύμβουλος. Sept. in Eſay 9. 6.

Joh. 6. 38. Joh. 4. 34. 1 Joh. 2. 20. Pſal. 133. 2. *A Chriſto Chriſtiani dicimur, h. e. unctionis ſanctæ μύρῳ χρισθέντες.* Pſ. 45. 7. Heb. 1. 9. *non enim titulum gerunt ſine re; ſed qui dicuntur verè chriſtiani χρίσμα etiam obtinent.* Glaſſ. ονομ. p. 144.

That

That I may further open this truth to you, there is a double distinction to be observed: First, of the *will of God*: Secondly, of the *will of man*.

Voluntas Dei una tantũ est, quia unus est Deus per suã ἀσίαν volens; tamen diverso respectu multiplex est. Zanch. de nat. Dei. l. 3. c. 4. q 3.

1. The will of God here spoken of, is threefold, (not that there are three wils in God, for his will as himself is but one) But there is a threefold *consideration* of the same will.

1. *Voluntas præcepti: quam Deus velit fieri à nobis, cujus objectũ Officium est. voluntas Metaphoricè dicta.*

First, There is his *commanding will*, commonly called the will of his precept, that which concerns mans duty, which God would have us to do. *This is the good and the acceptable will which we must prove*, Rom. 12. 1, 2. *This is the will of God, even our Sanctification*, 1 Thes. 4. 3.

2. *Voluntas propositi; quam Deus velit facere de nobis; cujus objectũ eventus est. Voluntas proprie dicta.* Aquin. p. 1. q. 19. a. 11.

Secondly, There is *his effecting will*, what he himself will do in the actings of his providence, and in the Government of the World. For, *he works all things according to the counsel of his own will*, Ephes. 1. 11. This also is in a great measure revealed unto us in the Promises and *Prophecies* written in the *Scriptures of Truth*: But especially since

since Christ took the *sealed Book* out of his Fathers hand, and loosed the *Seals and opened the Book*, Rev. 5. Thereby declaring unto his people the several designs that he hath upon the World and for his Church until the time of the end.

Zanch. de nat. Dei, l. 3. c. 4 Reinolds in Hose. 14. p. 75.

Thirdly, There is his *permitting will*, which concerns all the evill actions of the Creatures, which though they *effect*, yet God doth *permit*. They that crucified Christ, did act according to Gods *determinate Councel*: that is, what his will had before *determined* to permit them to do, *Acts* 2.23. When the Devil did seduce *Ahab* in his false Prophets, he did it by the *permitting will of God*, who said, *thou shalt perswade him and prevail, go forth and do so.* When the ten Kings who make up one body with the Beast, in reference to his Civil power, did give their Kingdoms to the Beast, it was *to fulfil Gods will*, Rev. 17.17. It was their sin, and hath been the great cause of all the suf-

3. *Voluntas permittens est qua Deus vult malum fieri voluntate transeunte in rem permissam, cujus objectum peccatum est. Deus neq; vult mala fieri, neq; vult mala non fieri; sed vult permittere mala fieri.* Aquin. p. 1. q. 19. a. 9. *Quod Deus non impedit, ideo evenit quia non impedit; & sicut nihil boni potest esse aut fieri, nisi Deo faciente; ita nil mali potest caveri nisi Deo impediente.* Perk. *ab eo dicitur voluntas generalis.* Twisse vindic. l. 2. p. 127. 140, &c. Aug. de civit. Dei. l. 11. c. 17. de grat. & lib. arbitr. c. 20. 21.

ferings that have befallen the *ten Kingdoms* ever ſince, and yet there was an act of Gods permitting will therein, for the accompliſhment of the great deſigns that he had upon the World. Now the power of Grace lies in a ſubmiſſion of the will of the Creature to Gods will in all theſe.

2. The will of man which is to be ſubjected to this will of God, is twofold.

Θελήματα τῆ σαρκὸς καὶ τῶν διανοιῶν.

Firſt, There is *voluntas peccati*, *The will of the fleſh and of the minde*, Eph. 2. 3. which is nothing elſe but the will of the Devil in the man; for *his luſts* ſinners do, *Joh.* 8. 44. This will of man ſtanding wholly in oppoſition to the will of God, and being at emnity and irreconciliable thereunto, is utterly to be rejected, and *abſolutely* to be denyed.

Joh. 1. 13. *Ex voluntate carnis eſt ex propriis viribus intellectus & voluntatis; quæ non niſi caro eſt*, h.e. *corrupta.*

Secondly, There is *Voluntas naturæ*, which was in Chriſt when he ſaid, *not my will, but thy will be done:* The will of Nature ſought his preſervation:

Ex voluntate viri, h.e. *ex conatibus, deſideriis extra Chriſtum, etiam illorum qui pro viris in mundo, ſc. ſapientiſſimi & ſanctiſſimi habentur.* Glaſſ. exegeſis Evangelic. part. 1. p. 593.

and

and that is lawful, ſo it be ſubordinated unto the will of God, which is to be unto the creature the higheſt *Rule of goodneſs*. Gods will is not to be *co-ordinate* unto any: Though it be good in it ſelf, it is not to be ſet up equal with Gods will. The ſupremacy is to be placed there alone.

I now come to ſpeak diſtinctly unto each of theſe particulars.

Firſt, *The power of Grace is mainly ſeen in the ſubjection of mans will unto the commanding will of God.* And ſo Grace in the will ſubjects it unto the will of God, in theſe four Acts thereof.

1. *Conſenſus*, the conſent of the will. That is, when the will of God is manifeſted as the Rule of Duty, the will doth not ſtand up in a way of *emnity* and oppoſition againſt it, but approves it as good and the Rule of goodneſs. Thus it was in Chriſt, Pſal. 40. 8. *I come to do thy will, thy Law is in the midſt of my bowels.* It was indeed a difficult ſervice, for he came to be a ſacrifice, and yet his will con-

Conſentire eſt cum aliis ſentire & in alterius ſententiam deſcendere; & hoc voluntatis proprium eſt; importat non ſolum determinationem paſſivam, ſed activam. Ante conſenſum præcedit conſilium, &c. Capreol. l. 1. Sent. diſt. 1. q. 2. concluſ. 5. Aquin. 1. 2æ. q. 15. a. 2. 3.

ſented unto the will of God therein: *I lay down my life, This commandment I have received from my Father*, Joh. 10. 18. This ſubmiſſion alſo was in *Paul*, *I conſent to the Law that it is good*, Rom. 7. 12. Every unregenerate man, when *he doth the will of God*, conſents not to his will; he wiſhes there was no ſuch Law, looks upon the ways of God as *unequall*, his Commandments *grievous*: *This is a hard ſaying, who can bear it?* The conſent of their will, fals not level with the Law as the *Rule of Duty*: But when a mans will conſents to the Law, not only for the *ſoveraignty* of it, as it is a *Royal Law*, but for the *goodneſs* of it, I conſent to the Law *that it is good*, then is the will of man ſubjected unto the *commanding* will of God.

Lex quamvis bona auget prohibendo deſiderium malum, & per hoc fit non abſolutionis adjutorium, ſed vinculum criminis. Aug. de ſpirit. & lit. cap. 4. Jam. 2. 8.

2. *Electio*, the choyce of the will: having once conſented unto the goodneſs of the Law, the will doth chuſe it as that which is *beſt*, and *beſt for him*, as the only way to happineſs

Electio eſt & finis & mediorum: ſi finis ponatur pro fine ultimo in communi, de eo non eſt deliberatio: ergo nec electio: at ſi de fine ultimo in particulari ut Deus vel viſio Dei, de hoc datur deliberatio & deinde electio. Medina in 1. 2æ q 13. a. 3.

and

and the only Rule of life. This act of ſubmiſſion *Davids* will puts forth, *Pſal.* 119. 30. 173. *I have choſen thy precepts.* The word in the Original בָּחַרְתִּי doth ſignifie both *examinavit & elegit*, to try and examine, and upon tryal to chuſe. Every man doth chuſe what God he will ſerve, and by what Rule he will walk. The Lord will not force himſelf upon any man; he doth deal with a reaſonable creature in *a Covenant way*, unto which the Election and the Conſent of the Creature is eſſentially required: The Lord doth not only give them a Law: for that is an act of *Soveraignty* and binds, whether the Creature *conſent* or no: but in a Covenant, the conſent of the Creature is neceſſarily included. The terms of the Covenant are offered to him and ſubjected to his choyce. Neither dare I embrace that Doctrine that *Adams* conſent was not neceſſary unto the firſt Covenant, becauſe he was bound to accept what God did require; for he was bound freely to conſent to the terms of the Covenant, as he was bound freely to obey the precepts of

Deut. 26. 17. *Electio ſequitur judicium quo aliquid reputatur melius in ordine ad finem.* Aquin. 1. 2æ. q. 13. a. 3.

Burg. vindic. legis, p 121.

the Law; but yet his consent did constitute a Covenant between God and him, which else had remained a Law only. That God did indent with *Adam* as a publike person, the word is clear; and that *Adam* knew upon what terms he stood; or else he was ignorant of the nature of his Covenant, (which were dangerous to affirm) and so did neither know the necessity of his obedience, nor the danger of his fall. Now when the soul doth chuse the *will of God as best*, and best for him; herein doth his subjection to the *commanding will* of God further consist.

3. *Intentio*, The intention of will: The Law being *consented* to as good and *chosen* as best for us; then the aym and the bent of the will is to walk in all things according to this Rule. It is that which he *intends* in his whole course. *Paul* proves the goodness of his *conscience* by this. *Heb.* 13. 18. That he was *willing in all things to live honestly*: This was the constant intention and bent of his will, and

Intentio est in aliud tendere; & inde pertinet ad id quod movet ad finem; est ergo actus voluntatis. Aquin. 1.2æ q. 19. a. 7.

Intentio & electio sunt idem motus; sed in hoc distinguuntur, quod intentio primò fertur in finem, deinde in media; electio vero primò attingit medium, & deinde finem. Medina 1.2æ. q. 12 a. 4. Psal. 17.3. Acts 11.23.

when

when the Saints do otherwiſe, it is *præter intentionem*; for they are ſtedfaſtly *purpoſed* to keep his Precepts, and with full *purpoſe of heart* they cleave to God; when they fall, they are *overtaken*, Gal. 6. 1. It is by way of ſurprize, as that which they intended not. *I do that which I would not*, Rom. 7. 19. Therefore the regenerate part which is *born of God*, doth not ſin. It may be over-born by the fleſh, and *led Captive*, but it conſents not to it. The bent and intention of the will is againſt it all the while. Some of our Divines do diſtinguiſh between an *habitual* and an *actual intention*, and they ſay though there cannot be alwayes an actual intention of God and his glory, yet there muſt be always an *habitual*, a conſtant purpoſe *of obeying God, and ſubmitting to his Law in every thing*: for the power of Grace cannot ſtand with a *purpoſe* of ſinning.

Daven. in col. 1 10. *Sufficit quod præceſſerit illa intentio; & in habitu retineatur, licet in ſingulis actibus non cogitetur, &c.*

4. *Imperium*, The power and the command of the will; The will is the

Homo non agit ex neceſſitate naturæ ſed liberè, ſc.

modò rationali, hoc eſt, modo imperii. Ad imperium requiritur dictamen ultimum intellectus practici; & ſtante efficaciâ imperii voluntas liberè movetur. Cumel. de volunt. p. 50.

leading faculty, it hath a ſtrang ruling power over the man: it commands all the faculties of the ſoul *Imperio politico*; all the members of the body *Imperio deſpotico*. It commands the underſtanding to ſearch, the memory to retain, the affections which are as it were the ebbings and flowings of the will, to go out, towards thoſe objects the will is ſet upon. If the will move towards any object, the eye looks, the hand works, the feet haſte towards it, with all manner of *readineſs and unweariedneſs*, becauſe the will commands it.

We have all known how powerful the commands of the will were, and how unwearied in ways of ſin, when we did evil with *both hands earneſtly, fulfilling the wills of the fleſh and of the mind.* Therefore *Rom.*7.5. Sin is compared to a *Husband*, and the Soul to a *Wife*, becauſe the will of ſin is the law of the ſoul. And as it is in ſin, ſo tis in Grace alſo; Grace being the *Law of the mind*, Rom.7.23. And the end of the Law is Obedience. Now though Grace be in the whole ſoul, yet the *Commanding* power of it is

Mich.7.7. *Maleſaciunt manibus bene.* הֵיטִיב *Ad malum manus bonas reddunt*, ſc. aptas, peritas, idoneas. Mercè. ἐπὶ τὸ κακὸν τὰς χεῖρας αὐτῶν ἑτοιμάζειν. Sept.

is chiefly in the will. For Grace doth act in the ſoul according to the nature of every faculty. In the *underſtanding* ſearching into the will of God as the Rule of Duty; in the *memory* laying up the Commandments as the greateſt treaſure; *I have hid thy Law in my heart.* In the *affections* alſo, the ſoul goes out to it; *Oh how do I love thy Law! thy precepts are my delight, I hope in thy word, I have rejoyced in thy Teſtimonies more then in all riches.* But the commanding power over all theſe, comes from the will; therefore the *Law of the minde* is mainly ſeated in that faculty which commands the man. Now when this *imperium* of the will is exerciſed over the whole man (for the Law of God bringeth all *into ſubjection* thereunto as the Rule of Duty) then is mans will brought into a perfect and compleat ſubjection unto the will of God.

If the power of godlineſs doth mainly conſiſt in the ſubjection of our will to the commanding will of God: This ſerves as an Exhortation mainly to place your Religion therein. Godlineſs conſiſts not *Uſe.*

not in *reasoning* and *Disputing*, but in *willing* and *doing*; when there is much inquiry what the will of God is, with a resolution of will not to do it, that the Lord hates; as they did in *Jeremiah* 42. 5,6. *The Lord be a true and a faithful witness between us*, (say they to the Prophet) *If we do not according to all things for the which the Lord thy God shall send thee to us, whether it be good, or whether it be evil, we will obey the voyce of the Lord our God*; and yet after so solemn calling God to witness upon their souls, they say, *Jer.* 44. 16. *The word that thou hast spoken unto to us in the name of the Lord, we will not hearken to it; but we will certainly do whatsoever goeth out of our own mouth.* To enquire what the will of God is as a Rule of Duty, to no other end but with the greater obstinacy to oppose it, and neglect it, is the greater abomination, and the Lord abhors it.

To enforce this *Exhortation* of *subjecting* our wils to the *commanding* will of God, we may take these considerations.

1. Consider: *The Commands of God are*

are the higheſt teſtification of the ſoveraignty of God. The Lord hath an abſolute ſoveraignty over the Creatures. *He is the only Potentate, King of Kings, and Lord of Lords,* 1 *Tim.*6.15. And this ſoveraignty lieth mainly in two things: In *his Decrees*, appointing the Creatures to their ends, and in *his Laws*, preſcribing their ways; and the ſubjection of the will of man, or a receiving of the Law into *the will*, is the higheſt *honour to the Law*, and the greateſt *acknowledgement* of the ſoveraignty of the Law-giver; we ſee it in the *Lord Jeſus Chriſt*: he was in his perſon not bound to the Law, therefore there was a *ſuperlegale meritum* that followed upon his obedience: yet his *ſubjection* unto the Law was the higheſt honour done to the Law, and his receiving the Law into his will (Pſa.40.8. *Thy Law is in the midſt of my heart*) was the greateſt acknowledgment of the ſoveraignty of God; for whatſoever honours the Law, exalts God, and ſets him upon him his Throne, which is never done till the Law commands the *will*, which is the commanding faculty of the ſoul.

2. *Here-*

Sub lege factus eſt quia ſponte ſe interpoſuit ad eam patri cõpenſationem reddendam, nec ſolum formam ſervi accepit ut ſubeſſet, ſed etiam ſervi mali ut vapularet. Parker de deſcenſu. l. 3. ſ2. Gal. 4.4.5.

2. *Herein the power of the Law is moſt glorioufly ſeen, in that it can ſubdue the will*; for till then the man is never overcome: you may *kill* him, but you cannot *conquer* him. There may be a kind of force and violence offered unto the other faculties; the underſtanding may be *overcome* with light, which though it would it cannot keep out (*for there is a principle in all men to be willingly ignorant, and to impriſon Truths in unrighteouſneſs*, becauſe they *hate the light*:) The conſcience alſo may be *awakened*, though men endeavor to their utmoſt to *ſpeak peace* to themſelves, *to kindle a fire of their own, and compaſs themſelves about with their own ſparks*: but the will is ſo free, that no kinde of violence can be offered to it. Therefore the conqueſt of the will is always by its own *conſent*; as a woman by her own *conſent* comes into *ſubjection* to her Husband: this ſubduing of the will, is that wherein the power of the word mainly conſiſts; its called the *power of God to ſalvation*, Rom. 1. 16. That is, it is the inſtrument by which he puts forth the *exceeding*

2 Pet. 3. 5.

Rom. 1. 18.

Eſay 50. 11.

exceeding greatneſs of his power; though there be a great power put forth in the common works upon the other faculties: yet when Omnipotency works by the word, it appears mainly in this, it ſubdues the will.

3. *Herein properly the liberty of the ſoul conſiſts. If the Son make you free, you ſhall be free indeed*, Joh. 8. 36. Liberty therefore is a priviledge which the Saints receive by Grace. Now this liberty of a Chriſtian, though it be *radicaliter in intellectu*, yet it is *formaliter in voluntate*: The proper ſeat of *Liberty* is the will. Now this Liberty doth not conſiſt in an *abſolute indifferency* either to chuſe or refuſe without a reſpect to the end. There is an *indifferency* indeed *ſervato ordine finis*, with a continual reſpect to the utmoſt end, the chief good; now what is the way that leads to this *chief good?* what is the Rule, that directs to this utmoſt end? is it not the word of God? Therefore this the ſoul is to be acted

Voluntas eò liberior eſt quò gratiæ Dei ſubjectior fuerit. Aug. Epiſt. 89.

Melior eſt cum totus adhæret atq; conſtringitur incommutabili bono, quam cum inde vel ad ſeipſum relaxatur. Gibeu. de libert. creat. l. 1. cap. 3. *Libertas eſt amplitudo ex adhæſione ad Deum, quæ tantò major & illuſtrior, quantò propius ad Deum acceſſerimus.*

by

by, and therein its liberty conſiſts: when the will is acted by any inferiour Rules, ſo long the man is under bondage. Therefore when we come to Heaven, our wils ſhall be *acted wholy* by Gods will; therefore our Liberty ſhall be *perfected*; where the *Spirit of the Lord is, there is liberty* (ſaith the Apoſtle) 2 *Cor.* 3.17. The reaſon is, becauſe where the Spirit is, the ſoul *is enlightned* by the word of God, and the will *ſubjected* thereunto; in which properly doth conſiſt the *Liberty* of the man.

4. *The ſubjection of our will unto the will of God doth* pro hoc ſtatu *perfect our obedience.* Our beſt Services are mixed with many imperfections, that our prayers had need be *perfumed*, our *tears waſhed*, and a ſacrifice offered daily for the *iniquity* of our holy things; yet is there a kinde of *perfection* in the obedience of the Saints in this life. The Philoſopher obſerves that there is *Duplex æqualitas, rei &*

Lava lachrymas meas Domine. Aug. Job. 1. 1. דן vide Caryl in loc.

Ignorantia & infirmitas vitia ſunt quæ impediunt voluntatem; nunc delectatur, nunc non delectatur, ut noverit non ſuæ facultatis eſſe ſed divini muneris. Aug. de peccat. merit. & remiſſ. l. 2. c. 17.

voluntatis;

voluntatis; now though in reſpect of the thing, we ſhall always fall ſhort of the Law, yet the *ſubjection of the will* makes the Law and the heart even, though in the actions there are many defects. And the Grace of the Goſpel *accepts the will for the deed.* Rom 7.19. 20. 2 Cor. 8.10. 12.

5. It is the ſubjection of our will to the commanding will of God, which only makes the *ways of God ſweet, and the commands of God eaſie. David* ſaith, *The Law was ſweeter to him then the hony.* Chriſt ſaith, *My yoak is eaſie, and my burthen light*; *The Commandments are not grievous*; and it is the ſubduing of the will works all this. What a man does *willingly*, he doth with *eaſe and delight*: Whereas a ſmall thing done againſt the will, is looked upon as a very burthenſome ſervice: It was no great labour for *Haman* to lead *Mordecai's* Horſe, yet it was a very burthenſome and an offenſive ſervice, becauſe his will was againſt it. Matth. 11. 30. Pſal. 19.10. 1 Joh. 5.3. *Omnia quippe fiunt charitati facilia; cui uni Chriſti ſarcina levis eſt; aut ea una eſt ſarcina ipſa quæ levis eſt: Duræ ſunt timori, leves amori, &c.* Aug. l. de nat. & grat. c. 69. Eſth. 6. 13.

6. It is willingneſs that brings the reward. A *Diſpenſation* of the Goſpel

Gospel was committed to *Paul: and if I do it willingly* (saith he) *I have my reward*, 1 Cor. 9. 17. Some preach *Christ of Envie*, and some of *good will*, and they only have the reward of their service, *Phil.* 1. 15. Therefore the Apostle exhorts those that feed the Flock of God, and have the *oversight of them*, to do it not by *constraint* but *willingly*, 1 Pet. 5. 2. And *Paul* would have *Philemon* to grant his request, *not of necessity*, *but willingly*. *Philem.* 14 And the reason of all is this, because if we do it *willingly*, we have our reward: But unwilling services are neither accepted nor rewarded.

Ἁ κατ' ἀρετὴν πράξεις καλαὶ καὶ τοῦ καλοῦ ἕνεκα· καὶ ταῦτα ἡδέως ἢ ἀλύπως: τὸ γὰρ κατ' ἀρετὴν ἡδὺ ἢ ἄλυπον, ἥκιστα δὲ λυπηρόν. Arist. Ethic. l. 4. cap. 1.

Libentèr & ex animo, ipsum amans Evangelium & fructum Evangelii quærens. Est.

There remain three great *questions* concerning the commanding will of God, very necessary to be spoken of, before we conclude this point.

Quest. *Quest.* 1. Some will be ready to say, I finde it very hard, yea impossible to nature to bring my *will* into subjection

ſubjection unto the *will of God*; my *underſtanding* is often convinced, my Reaſons anſwered, my Conſcience over awed; and yet my will doth riſe againſt my own convictions; that though I am forced to acknowledge, that it is the truth of God, yet I would not have it ſo; but that is *duty* which I would not have *a duty*: and that is a *ſin* which I would not have a *ſin*, and therefore I hate the *Law of God*; and if it were in my power I would blot it out of the Book, that it might never ſtand upon record againſt me: It is with me in this as it is with the *Devils*, Jam. 2. 19. *They believe & tremble*; The word φρίττουσι *exhorreſcunt*, notes a high degree of horror and fear, which doth proceed from a high degree of *conviction*; and yet the oppoſition of their wils is as great againſt the Law of God, as ever it was; And their conviction doth raiſe up their ſpirits to

Quis coram Deo innocens invenitur, qui vult fieri quod vetatur, ſi ſubtrahas quod timetur? Ac per hoc in ipſa voluntate reus eſt, qui vult facere quod non licet fieri, ſed ideo non facit quia impunè non poteſt fieri. Nam quantum in ipſo eſt mallet non eſſe juſtitiam peccata prohibentem, atq; punientem. Et utiq; ſi mallet non eſſe juſtitiã; quis dubitaverit quod etiam ſi poſſet auferret? Ac per hoc quomodo juſtus eſt, juſtitiæ talis inimicus; ut eam ſi poteſtas detur præcipientem auferat; ne comminantem vel judicantem ferat? Auſt. Epiſt. 144. *Lex carcer eſt ſpiritualis & vere infernus; concluſus non odit peccatum, ſed carcerem odit, & ex corde dolet ſur ſe non liberum eſſe & poſſe furari.* Luth. in Gal. 3. 22. Pſal. 2. 3. φρίσσει τὶς φόβῳ, ἡ ψύχει, ἡ ὀργῇ. Sylburg. Etym.

a *direct oppoſition*; that their faith ſerves to no other end, but to raiſe the malice and ſtrengthen the obſtinacy of their wils. I do many times abſtain from ſin in the act, which my ſoul loves, and I do perform many acts of duty which my heart is not in, but draws back from God in the whole performance; and ſo as *Auſtin* obſerves, *In ipſa intus voluntate peccat, qui non voluntate, ſed timore non peccat: Spira* did complain of *a wound upon his will*; which is the greateſt *plague* that follows upon ſin, and the greateſt *judgement* of God inflicted upon the ſinner: Seeing therefore there is in my will ſuch a continued oppoſition; how ſhould a man get his will brought into ſubjection, and into a full and compleat ſubmiſſion unto the will of God?

Anſw. Ephes. 2 3. Job 34.37. Eſay 46. 12. Ezeck 2.3.4. Gen 49 6. Jer 44.16. Luk. 19 27. 2 Tim. 2. 26.

Anſ. Whoſoever ſhall ſeriouſly conſider the *wills of the fleſh*, that are in a man, the *rebellion, ſtoutneſs of heart, ſelf-willedneſs*, though againſt reaſon, and in all this from the ſnare that Satan hath upon *the wils of men*, leading them captive according to his *own will*, he may

may well ſit down diſcouraged and ſay, How can theſe things be? how is it poſſible that ever the will of man ſhould be ſubjected unto the will of God? ſome compulſory ſubmiſſion there may be by a *ſpirit of Bondage*, and from a principle of *ſlaviſh fear*: ſome *lazie velleity* unto duty there may be, from the common convictions of the ſpirit; grounded upon hopes of *happineſs and heaven*, and thereby may be raiſed a languid and incompleat will; yet tis ever with ſome *ſecret exceptions* and *reſervations*; but to have the will brought to a total and chearful *ſubmiſsion*, to an univerſal *reſignation* to the commanding will of God, ſurely this muſt be the *finger of God*, and the work of an Almighty power, which works both the *will and the deed*, Phil. 2. 13. *Si Deus per gratiam non dederit voluntatem, nunquam poteſt homo in Deum velle credere.* Fulg.

Sub lege eſt qui timore ſupplicii quod lex minatur, non amore juſtitiæ ſe ſentit abſtinere ab opere peccati: nondum liber nec alienus à voluntate peccandi, in ipſa enim voluntate reus eſt, qua mallet ſi fieri poſſet: non eſſe quod timeat, ut libere faciat quod occultè deſiderat. Aug. de nat. & grat. cap. 57. *Nihil erat aliud quam velle ire, ſed velle fortiter & integre, non ſemiſanciam hac atq; hac verſare & jactare voluntatem, partem aſſurgentem cum alia parte cadente luctantem. Multa faciebam quæ aliquando volunt homines & non valent. Facilius obtemperabat corpus tenuiſſimæ voluntati, quam ipſa ſibi anima ad voluntatem ſuam magnam in ſolâ voluntate perficiendam.* Aug. Conf. l. 8. cap. 8.

And as it is a work of *Almighty power*, so it is a work that God hath undertaken; *I will take away the heart of stone, and I will give an heart of flesh*, Ezek. 36. 26. What is meant by a heart of stone? we are to understand *voluntatem in vitiis obfirmatam*, a will hardened and obstinate in evil: and by a heart of flesh *voluntatem gratiâ & spiritu docilem & renovatam*: A will renewed, subdued, and made pliable by the *Spirit of Grace*. This is only Gods gift, Gods work, which though it be *impossible* to man, yet with *God all things are possible*.

Cor primum nascentibus in utero formari tradit Plin. l. 11. c. 37. *primo animari*, Valesl. 2. contr. medic c. 6. *Hebræi totum regimen hominis cordi tribuunt & omnino rationalem animam in corde collocare videntur.* Flac. clavis scrip. part. 1. pag. 176. Math. 19. 26.

Now the way which commonly the Lord takes to *subdue the will* of man to his *commanding will*, is by these steps and degrees.

Jer. 31. 33. 2 Cor. 3. 3. Ephes. 1. 17. Διαφέρει δὲ καὶ τὸ λόγον ἔχειν· τὸ μὲν χωρίως, καὶ ἐν ἑαυτῷ, τὸ δ' ὥσπερ τῶν πρὸς ἄλλο. Arist. Ethic. l. 1. cap. 13.

1. There is an act of *spiritual illumination*, inlightning the understanding, *seriously* and *savingly* to apprehend the truths of God, and the things of eternity: For the will being in its own nature *potentia cæca*, it can chuse nothing without a dictate of the understanding going before. I conceive it therefore a truth, that the will doth *necessarily follow*

follow the ultimate [a] *dictate* of the mind, which being once thorougly enlightned, and ſeriouſly poſſeſt with the adequate truth and goodneſs of things ſpiritual, theſe being propounded to the will, it *cannot reject them*; for the *liberty* of the will is not a blind and a brutiſh head-ſtrongneſs, but a *rational perfection*. The minde being ſpiritually enlightned, and thereby elevated and actuated from Heaven, this is called the *teaching of the Father*, Joh. 6.45. *The conviction of the ſpirit*, Joh. 16.8.11. *The ſpirit of wiſdom and revelation*, Epheſ. 1.17. [b] *The eye ſalve*, Rev. 3.18. This puts the Law of God into a mans *inward parts*, that he ſeeth a truth and a reality in thoſe things which before he only ſaw in the notion. That which formerly he heard by the *hearing of the ear*, now *his eye ſees*; for as ſin came in by the underſtan-

a 1. *Voluntas à ſola ſimplici apprehenſione non movetur, ſed ulterius requiritur judicium practicum.* Aquin p. 1. q. 83 & 1. 2æ. q 77. Medina 1. 2æ q 9. a. 1.

2. *Judicium practicum diſtinguitur in judicium denunciativum & executivum.* Navarret. controv. 10. §. 1.

3. *Ultimo dictamine poſito, voluntas neceſſariò determinatur, & tamen liberè movetur.* Cont. Suarez. in Metaph. diſp. 19. ſect. 6. Cumel. de voluntate, col. 1 pag 63.

b *Collyrium oculorum medicina eſt, & ad ſpiritualis cœcitatis noſtræ medelam eleganter transfertur.* Gloſſ. Rhet. Sacra. pag. 342. *Impetra à Deo clarum conſpectum myſteriorum Dei, & rerum futurarum.* Grotius in Apocal. κολλύριον λέγεται το κολλύον το ῥέειν. Sylburg. in κόφη.

ding, [c] *The woman was deceived*, 2 Cor. 11.3. 1 *Tim.* 2. 14. *Gen.*3.13. by the ſame way God will bring Grace into the ſoul; for he will not invert the order of the faculties, but they ſhall all act according to their natural ſubordination.

2. From hence there follows a thorough and effectual *determination* of the will, to embrace the ultimate dictates of an enlightned underſtanding, *chuſing* ſpiritual truths as its own portion, which compleats the *writing of the Law in the heart*, Jer. 31. 33. which is not only the putting of ſpiritual and ſaving light into the underſtanding, but putting a ſutable principle alſo into the will, framing and faſhioning it to accept and embrace thoſe truths, which the underſtanding was fully prepoſſeſſed of, *Præbendo vires efficaciſſimas voluntati.* Aug. making a man with full *purpoſe of heart* to cloſe with and cleave to God. The will is the chief ſeat of the ſoul, *The chamber of the great King*; therefore the main reſidence of *Grace* is in it; ſo that though by a natural impotency in us, the

[c] ἀπάτη proprie ad intellectum pertinet. unde ψευδαπάται.

Vocatio alta eſt & ſecreta, qua fit ut legi atq; doctrinæ accomodemus aſſenſum. Gratia prævenit hominis voluntatem bonam, nec eam cujuſquam invenit in corde ſed facit. Homines ad ſeipſũ omnipotentiſſimâ voluntate convertit, ac volentes ex nolentibus fecit. Aug. Epiſt. 107. De grat. & libero Arbit. cap 16. *Cor eſt camera omnipotentis regis. Cordia fidelium cœlum ſunt.* Aug. ſermon. de redempt.

the executive power is ſuſpended, yet a man can ſay to *will is preſent with me*, when I finde no ſtrength to *perform*, Rom. 7. 18. Its true that Grace doth not in this life take away [b] *omnem reſiſtentiam actualem, ſed vincentem*; the will doth actually reſiſt, but Grace over-rules it, that in its reſiſtance it doth not overcome; it reſiſts *quoad pugnam, non quoad victoriam*; to a *conflict*, not to a *conqueſt*. Grace is judgement *brought forth to* * *victory* in the end. Neither is this determination of the will by Grace contrary to its *liberty*; it ſets it at liberty rather, becauſe it is done by a precedent light in the underſtanding. If indeed the will had an object *forced* upon it, which the underſtanding did not dictate to be beſt *pro hic & nunc*, then there was violence offered to it; but for the will to chuſe that which the underſtanding doth determine it unto *as beſt*, in this doth the *liberty of the will* properly conſiſt. The Spirit of Chriſt being a

[b] *In voluntate manet reſiſtibilitas connata, adnata, & actualis. Gratia non tollit reſiſtibilitatem connatam quæ eſt propria paſſio voluntatis; nec adnatam ex voluntatis depravatione, qua gratiæ reſiſtere poteſt & ſolet; nec reſiſtentiam actualem, ſed actualem reſiſtentiam vincentem.* Ward. concio ad Clerum in Philip. 2. 12. 13.

* Mat. 12 20. *Si vere volumus defendere liberũ arbitrium, non opponamus unde fit liberum. Qui oppugnat gratiam illuminantẽ, qua noſtrum ad declinandum à malo & faciendum bonum liberatur arbitriũ, ipſe arbitriũ ſuum adhuc vult eſſe captivũ.* Aug. Epiſt. 107.

Spirit of *Liberty*, doth act every faculty *modo ſibi proportionato*, according to its place and ſubordination in the ſoul; as the ſoul *hears* in the ear, *works* with the hand, *looks* out at the windows of the eyes: ſo the Spirit of Grace works in the underſtanding to *apprehend* the things of God, and in the will to *chuſe them*, acting every faculty towards *ſpiritual objects* according unto its nature for *ſpiritual* ends.

3. There follows in the ſoul ſtrange ſecret *allurements of the Spirit*, which are a great means to ſweeten the choyce and make the will more chearful, and full therein. For the Spirit of Grace is the * *Oyl of gladneſs*, not only in *Chriſt* but in all the *members of Chriſt*, Pſal. 45. 7. that they chuſe freely, and with delight things ſpiritual, and afterward *rejoyce* and *glory* in their choyce: That if a man were ſet free and left to his liberty, he would make the ſame choyce to eternity. As *Paul* doth, Phil. 3. 8. *I count all things but loſs for the excellency of the knowledge of Chriſt my Lord, for whom I have ſuffered the*

Eccleſ. 12. 3. *Extremâ viſus imminutionem; quam indigitat per obſcurationem videntium per feneſtras.* Joan. Coch. in Eccleſ. *Anima eſt ſecundum ſuam eſſentiam toto corpore & tota in qualibet parte.* Joan. Scharf. Phyſic. l. 6. c 1. § 7.

* Ἔλαιον ἀγαλλιάσεως dicitur, *id quod cauſam dat ſummi gaudii.* Joh. 15. 11 & 17. 13. Grot. in Heb. 1. 9.

the loſs of all things; and he did not repent of the bargain, but adds, *and I do count them but dung that I may win Chriſt.* As a woman that loves her Husband, is ſo fully ſatisfied in her choyce, that ſhe ſaith, If I had all the world before me, I ſhould chuſe no other. Therefore we reade of the *perſwaſions* of the Spirit, *Gen.* 9. 27. *The allurements of the Spirit*, Hoſ. 2. 14. The word in both places is פָּתָה which ſignifies to perſwade, or intice, or *blandiendo decipere*, to deceive one by fair words. It is uſed ſometimes in a *good*, ſometimes in an *evil* ſence: Sometimes for the *allurements of Satan* in ways of temptation, though he doth meet with the will of man wholly determined by a principle of evil, as it is in all unregenerate men; yet to act this will, he hath his perſwaſions and enticements. Job 31. 27. *If my heart hath been ſecretly enticed:* Beſides the determination of a mans will to ſin, there are *allurements* of Satan, which act this will with more chearfulneſs, and delight.

Pelliciam ad me blandis verbis, & conabor perſuadere ut relictis amatoribus mecum redeat in gratiam, Mercer. פָּתָה *Duobus verbis redditur à Sept.* ἀπατάω. Exod. 22. 16. ἐὰν ἀπατήσῃ τὶς παρθένον· & πλατύνω· καὶ πλατυνθῇ ἡ καρδία σου. Deut. 11. 16. Conrad. Kirſher. *Nec eſt nulla notionum convenientia; eſt enim ſtoliditas illa, qua quis mendacio applaudit, cordis nimis latè patentis ſupinitas, quod debet arctè cuſtodiri.* Coccei. in Job 31.

light. So it is with the Spirit of Chriſt, he hath his *ſecret perſwaſions and allurements*, which facilitate the work of the will, which is in a great meaſure *determined* to good before hand. *Cant.*6. 12. *Or ever I was aware, my ſoul ſet me in the Chariots of my willing people.* For ſo much the word that we render *Amminadib* doth ſignifie, when the heart is caught up, and ſtoln away after Chriſt, fully and freely, we know not how. This is a further way that the Lord uſeth to make his people willing in the day of his power.

4. By giving a man an experimental taſte of the comfort, peace, ſweetneſs, and ſecurity that is in holineſs and the ways thereof. Therefore we read in Scripture of *ſpiritual ſenſes* of the Saints. They are ſaid to have their *ſenſes exerciſed* αἰσθητήρια γεγυμνασμένα, *Heb.*5.14. And the Apoſtle prays, *Phil.*1.9. That they may abound in *all knowledge* καὶ πάσῃ αἰσθήσει and in *all ſence*. Experience is nothing elſe, but

Quid eſt iſte ſenſus ſpiritualis? eſt ſpiritualis rerum divinarum experientia; qua in nobis ipſis per gratiam Dei ſentimus & guſtamus in corde noſtro bonitatem & amorem Dei; ex qua quam vera certaq; ſit tota divina ſapientia experimur. Zanch. in Philip.

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the bringing of things to ſence, and thereby tryng the truth and goodneſs of them. Therefore what we have brought to ſenſe, we call an *experiment*. Spiritual *experience* therefore is a bringing of things to a *ſpiritual ſenſe*: And this is a very glorious work of the Spirit, thereby bringing on the will to *chuſe* the things of God, and to go *out to them* more abundantly, in which it hath formerly found ſo much ſweetneſs and contentment: And though there be a *taſte* that unregenerate men have let into the ſoul by the *common works* of the Spirit, *taſting the good Word of God, and the powers of the world to come*, Heb.6.4. Yet this taſte is but of the *good things that come by them*, not of the *goodneſs that is in them*. Now there is nothing in the world doth carry the bent of the will towards an object with greater eagerneſs then this, that it hath taſted, and knows what is in it, and that the man is not deceived. It is ſo in the ways of ſin; an *experimental taſte* of the ſweetneſs of it doth draw out the heart, and engage the will, much more

more then the bare notion and *contemplation* could do. As *Plutarch* reports of the *Gauls*, when they had once tasted the sweet Wine of *Italy*, they were never satisfied till they had conquered, and possessed that Land, where such excellent Vines grew. And for that cause the Lord sent *searchers* before into the Land of *Canaan*, that the people tasting the precious fruits of that good Land, of which they had such clear and manifold promises, they might be the more *encouraged* and quickned at the command of God to enter, what hardships or oppositions soever they met withall in that enterprize.

Vini, olei & liquaminis exportatio lege Imperiali interdicta est ne Barbari gustu illecti promptiùs invaderent fines Romanorum. Leg. 1. Cod. *quæ res exportari non debeant.*

The *Historian* therefore hath observed of the Inhabitants of *Chyna*; *Exteri in loca regni interiora non admittuntur*; *tantum in oris maritimis conceditur commericum*. They admitted none to Trade in the heart of the Kingdom, but onely upon their Borders, and in maritime Towns: least the goodness and riches of their Land being discovered, should stir up in the Neighbour Nations a desire to invade them.

Botcrus in Catalogo Imperiorum.

them. It is therefore generally made by Interpreters, *an impolitike vain-glory* in *Hezekiah*, to ſhew his Treaſures unto the Embaſſadors of the King of *Babylon*, thereby to *inflame* their deſires to become Maſters and Owners both of his *Land*, and of his *Treaſures*, which ſhortly after they did. Whoſoever he be, whoſe heart doth riſe againſt the Law of God, and whoſe will doth not ſubmit thereunto, look up unto the *Spirit of Chriſt*, for the putting forth of theſe acts upon the ſoul: For the more or leſs the Spirit doth exerciſe theſe, the more or leſs is the will brought into a conformity unto the will of Chriſt. And this is the main ground of the differing *degrees* of Grace in the Saints, which doth conſiſt in a conformity of our will unto the will of God.

2 King. 20. 12. 13.

Queſt. 2. It may be further ſaid, that there remains corruption in the beſt men, and that in the *will* as well as in any of the other faculties. The *Law of the members* comes forth from the will, as well as the *law of the minde*. A godly man finds in himſelf a two-fold

Queſt.

fold will, that he *cannot do the things he would*, Gal.5. 17. Godly men may ſin *preſumptuouſly*; therefore *David* prays againſt it, *Pſal.*19.13. The word in the original זֵדִים ſignifies *à ſuperbis*, ſo that *preſumptuous* ſins are made up of two things:

1. They are ſins againſt *knowledge*, in which the will is engaged; 'tis *ſinning wilfully*, not *ignorantly*.

2. When the Law of God oppoſes a man in this way of ſinning, and his heart doth riſe againſt it, through *pride and contempt* of the Authority of God. And the word חָשַׂךְ *keep back*, notes a proneſs thereunto in the beſt men, if if they be not reſtrained by Grace. They may ſin with *deliberation*, *conſent*, *delight*.

How then ſhould a man know whether he doth ſin with the whole *conſent* of will? How ſhould a man diſcern that there is Grace in the will, when there are conſtant riſings and oppoſitions againſt the will of God? How ſhould a man be able to ſay, my whole heart is not in it? though *I ſleep yet my heart wakes*; how ſhould a man be able

able to diſcern *Grace* in the *will* even then when there are the ſtrongeſt actings of the will for ſin?

Anſw. It is true while we live here, there will be a *mixture* of corruption in the will, as well as in any other faculty. For Grace and ſin are mixed in the ſame ſoul, as *wine* and *water* in the ſame cup; there is no part of it perfect wine, or perfect water. Hereafter indeed the will ſhall be perfectly ſet free and *determined* only unto good for ever, as it is in the Angels and the ſouls of juſt men made perfect. For that is *Liberty* which comes neareſt to the nature of God, who is the moſt free Agent. Therefore that which the Schoolmen call *Libertas contraria* conſiſting in a *poſſe velle bonum vel malum*, a power to will good or evil, this is not properly liberty, neither did the liberty of *Adam* in his *Creation* conſiſt therein. [a] For liberty

Anſw.

[a] *Quid erit liberius libero arbitrio, quando jam non poterit ſervire peccato; quæ futura erit homini, ſicut facta eſt Angelis ſanctis, merces meriti? prima libertas erat poſſe non peccare; noviſſima autem erit multò major, non poſſe peccare.* Aug. de cor. & grat. cap. 11. *Liberum arbitrium eſt eadem facultas cum voluntate, idemq; objectum ſortita eſt. At objectum voluntatis eſt bonum. Objectum ergo liberi arbitrii bonum eſt. Potentia peccandi neq; libertas eſt, neq; pars libertatis.* Gibenf. de libert. creat. l. 1. cap. 31.

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is a perfection, it is in God, in Chriſt, in the Angels; but *à poſſe peccare*, a power to ſin, is an imperfection, which ſhall be taken away in Heaven, and the ſoul determined perfectly to that which is good for ever. Yet while we live here there will be a *double principle* in the will, and ſin will act therein as well as in the reſt of the faculties; yet a man that will obſerve, may diſcern the *actings of Grace*, in his will even in the midſt of the workings of corruption; and that by theſe *three rules.*

1. *Before the ſin*; the intention of the will of the Saints is *in all things* to pleaſe God, *Heb.* 13. 18. [b] *We truſt*, πεποίθαμεν, we are perſwaded, or we are confident that we have a good conſcience in all things; upon what is this perſwaſion grounded? he adds θέλοντες *willing in all things to live honeſtly*, 2 Cor. 5. 9. *We labour* [c] φιλοτιμούμεθα, we ambitiouſly labour, that whether

Act. 24. 16. 2 Cor. 1. 11. 12.

b *Angelicam perfectionem non aſſequor;* πεποίθησιν *ſaltem habeo; ſtudium ſerium honeſtè converſandi in omnibus* actionibus *vitæ. Par. Gratia in renatis eſt habitualis intentio placendi Deo in omnibus; nec in eodem corde moratur cum propoſito peccandi.* Daven. in Col. 1. 10. c φιλοτιμεῖσθαι *ab honoris appetitu originem trahit; uſu tamen traductum eſt, ad omne id quod magno ſtudio & contentione agimus.* Grot. in Rom. 15. 20.

preſent

present or absent, we may be accepted of him. That is, this is the *constant bent* of our soul, the serious intention of our will, always to walk *worthy of God unto all well pleasing*, Col. 1. 10. And in this doth sincerity property consist; that whensoever a godly man sins, he is *surprized and overtaken*, Gal. 6. 1. contrary unto his general purpose, and the habitual bent of his will, as hath been formerly mentioned.

οὐκ εἶπεν ἐὰν πράξῃ, ἀλλ' προληφθῇ, τουτέστιν ἐὰν συναρπαγῇ. Chrys. in loc.

συναρπαγῇ ἐπὶ ἁμαρτίματι· τοῦτο γὰρ τὸ προληφθῇ. Oecum.

2. *In the very act of sin*; there is a principle in the will that doth rise against it, that doth not approve of what is done, though by the power of temptation and corruption it be overborn. Rom. 7. 15, 16, 17. *The good that I would, I do not; but the evil that I would not, that do I.* There is something in the will that doth rise against it, even when a man doth it. Indeed in the very *act of sinning*, it is hard to discern it. As in water hot on the fire, though by reason a man knows that there is a principle of cold in it, yet at present it is hard to discern it: So, there is *a principle, a bent* of the will for God even when its led *captive*. For the will is

οὐ γὰρ τὴν φύσιν ἦλθεν ἀνελεῖν, ἀλλὰ τὴν προαίρεσιν διορθῶσαι, εἶτα δεικνὺς ὅτι οὐ βίᾳ καὶ ἀνάγκῃ κατεχόμεθα ὑπὸ τῆς πονηρίας, ἀλλ', ἑκόντες, οὐκ εἶπε, μὴ τυραννείτω ὅπερ ἀνάγκης ἦν, ἀλλὰ μὴ βασιλευέτω. Chrysost. in Rom. 6. 12.

not over-come. For if there were a *total* and an *universal* resignation of the will to sin, it were no more a captivity, this would constitute *sin in dominion*; but when a man is under force, that he can say, my will did never wholly *consent* to it; for that which is born of God *doth not sin*, the regenerate part doth never sin, or consent to sin, even when sin is acted by the unregenerate part; but he can say, though *I sleep, yet my heart wakes*, Cant. 5. 2. Therefore it is not I that do it, but *sin that dwelleth in me*, I am not wholly over-come. It is but a forced subjection, my whole will is not in it.

Aliud est non habere peccatum, aliud non obedire; Aliud est implere quod præceptum est, aliud est per quendam conatum saltem id agere quod scriptum est. Non sic manet peccatum ut ejus non sit facta remissio; sed manet superatum & peremptum si non illicitis consensionibus reviviscat. Aug. de peccat. & remiss. l. 2. c 28.

πῶς οὖν οὐ γινώσκεις ὁ κατεργάζη: ὃ μὴ ἐπαινῶ, ὃ μὴ ἀποδέχομαι, ὃ μὴ φιλῶ· ὡρᾷς τὴν διάνοιαν ἐν τῇ πράξει τὴν οἰκείαν διατηροῦσαν εὐγήνειαν. Chrysost. in Rom. 7.

3. *After the act*, the man *allows* not what he hath done, *Rom.* 7. 15. *What I do, I allow not*; οὐ γινώσκω *I know not* with the knowledge of allowance and approbation. Sin may so far by the power of temptation overcome the will, as to lead it *captive* to conceive,

and

and commit with ſome kind of *conſent* and delight, but *poſt factum ſcelus agnoſcitur*. After the act, a godly man allows it not. The temptation for the preſent may prevail, and after the ſin committed, he may ſeem for a while to *approve* the act; we ſee it in *David*, and *Jonah*, cap. 4. 9. who *juſtified* his preſent paſſion, againſt the expoſtulations of God, *I do well to be angry even unto the death*, but he lay under the power of the temptation all the while, and was not yet *come to himſelf* after ſinning; but when a man *comes to himſelf*, he reviews the ſin with more ſelf *diſplacency* and *abhorrence* then ever he was carryed after it with love before. As we ſee in *Peter*, he went *out and wept bitterly*; and in *David* (though the matter of *Uriah* was the great blemiſh of his life, *He was upright in all things ſave in the matter of* Uriah) yet afterward it coſt him *broken bones* before he recovered his peace. For Grace in a godly mans heart is *as a Fountain*, Matth. 12. 35. *A good man out of the good treaſure of his heart* ἐκβάλλει *caſts out good things*. The metaphor

Vitium iracundiæ objecerat Deus; Jonas ſibi in ſua inſania indulget. Quum talis contumaciæ exemplum cernimus in ſancto viro; quanto magis quiſq; noſtrûm metuere debet? Calvin.

1 King. 15. 5.

Jer. 6. 7.

is taken from a *fountain* casting forth of water. If you cast mud into a Fountain, it will never cease till it work it self clear again, *Gal.* 6. 1. καταρτίζετε *set him in joynt again.* A godly man under sin, is as one that hath a bone out of joynt, always in pain till it be set again in its own place. These are the Rules by which a man may know, whether there be an *habitual conformity* in his will unto the commanding will of God, even then when the actings of the man fall contrary and crosse thereunto.

καταρτίζω *significat vel ruptum resarcire, redintegrare,* Matth. 4. 21. Mar. 1. 19. *omnibus numeris absolutum reddere ut nihil desit aut redundet, vel membrum luxatum suo loco reponere.* Beza.

Quest.

Quest. 3. But some man may say, I bless God my will is subdued unto the will of God, that I am ready to say, be the command never so difficult, be the service never so unpleasing and unacceptable to flesh; *speak Lord for thy servant heareth, Here I am, send me,* Isay 6 8. But while we live here, we *know but in part*; there is a great blindness in our minds, that we know not what the will of God is; *veritas in puteo*; In some cases the will of God lies deep. *Nazianzen,* Orat. 29.

τὸ μὲν κατάσχωμεν τὸ δὲ καταλάβωμεν ἕως ἐσμὲν ὑπὲρ γῆς· τὸ δὲ ἐκεῖσθεν τυμιεύσωμεθα ἵνα ταύτην σχῶμεν τῆς φιλοπονίας τὴν ἐπικαρπίαν. §. 15.

branches

branches all things under three heads: 1. Some things we know: 2. Some things we daily ſtudy and endeavour to know: 3. Some things are reſerved for glory in the life to come.

By this means I am many times at a loſs in my own thoughts, *my way is hid,* I know not whether to turn aſide to the right or the left hand. In ſuch caſes how ſhould I do to know what the *good and perfect and acceptable will of God is?*

Anſw. Herein I ſhall give you firſt ſome *general Rules*; ſecondly, ſome more *particular directions.*

Firſt, The *general Rules* are clearly laid down in the word, and they are theſe:

1. *I muſt not do the leaſt evil to promote the greateſt good*; which is the Doctrine of the Apoſtle, *Rom.* 3. 8. Becauſe there is no good that can recompence the evil of ſin, that being the greateſt evil. If there could any good come by ſin, that could recompence the evil of it, that might be embraced; but * *Auſtin* hath *determined,*

Anſw.

* *Ad ſempiternam ſalutem nullus ducendus eſt opitulante mendacio: non enim malis convertentiis moribus ad bonos mores convertendus eſt. L. ad Conſentium de mendacio. c. 21. Mallem mundus à peccato Gehennam intrare quam pollutus in cœlum.*

that if the ſalvation of the world might be procured by one *officious lye*, the world was rather to be deſtroyed then the ſin committed. And *Anſelm* profeſſeth he ſhould count Hell a good peniworth, if exchanged for a ſin. Hell being only *contra bonum creatũ*, Sin *contra bonnm increatum*; The one againſt a created, the other againſt an uncreated good. Neither can I look upon that Interpretation as ſtrained of that place, *Rom.* 9. 3. I could wiſh my *ſelf accurſed from Chriſt for my kinſmen according to the fleſh*; That is to be ſeparated from him in *happineſs*, though not in *holineſs*. Its true, happineſs and holineſs cannot be ſeparated, neither could *Paul* be ſeparated from Chriſt in either. And that Rule of *Luther* is true, *Amor extaticus procedit etiam ad impoſſibilia*. Love may carry a man to deſire things impoſſible, but not things *unlawful*. But for the Apoſtle to have wiſhed himſelf to have been ſeparated from Chriſt in *holineſs*, had been a ſinful wiſh, and therefore not to be deſired for the higheſt good whatſoever.

Burroughs Moſes choiſe, p. 523. 524.

2. *The*

Cõditionaliter intelligendũ eſt, & hoc moderamine, ſi id ſalvâ pietate liceat. Glaſſ. Rhet. Sacr. p. 477. *Dilectionis hunc eſſe perpetuum limitem ut ad aras uſq; procedat; quod ſi ergo in Deo, non extra Deum diligimus, nunquam erit nimius noſter amor.* Cal. It is not to be underſtood of a ſeparation from the Spirit and Grace of Chriſt; but from the glory and the comforts of Chriſt. If he had deſired the firſt, he had ſinned; for we ſhould not deſire to be in a ſinful condition to ſave all the world.

2. *The greateſt evil of ſuffering is to be choſen, rather then the leaſt evil of ſinning.* Therefore it is made a fruit of *Moſes* Faith, that he choſe *rather to ſuffer then to ſin*, Heb. 12.25. And its made a great part of their wickedneſs to chuſe *iniquity rather then affliction.* If there be any thing that doth appear to be a ſin, we muſt ſay with *Cyprian*, *In re tam ſancta nulla eſt deliberatio*, I am concluded under the will of God, I cannot do this great wickedneſs and ſin againſt him.

Job 36.21. בָּחַר *cum* ם *dilectionem rei denotat in comparatione alterius minùs dilecti, cum animi affectione & complacentia.* Cocceius in loc. *Nemo poteſt convincere aliquando eſſe mentiendum, niſi qui poterit oſtendere æternum aliquod bonum obtineri mendacio. Sed tanto quiſq; ab æternitate diſcedit, quantò à veritate diſcordat.* Aug. de mendac. cap. 7.

3. *We muſt in all things obey God rather then man*, Acts 4.19. If the command of man doth fall croſs to the will of God; then you muſt not be *the ſervants of men.* Therefore were the people of Iſrael *oppreſſed and broken in Judgement*, becauſe they *willingly walked after the Commandment of their*

Non omnes leges quas Magiſtratus condit ſubditorum obligant conſcientiam; non tantum obedire recuſant Apoſtoli; ſed etiam declarant ſe teneri ad non obediendū; eſt miniſter Dei, eſt ἀνθρωπίνη κτίσις: non igitur obligant leges ad ea quæ Deus declaravit illicita; & quod in legibus Reip. declaratū eſt injuſtum atq; iniquū. Caſpar Streſo com. pract. in Act. Prov. 29.25.

Rulers, Hoſea. 5. 11. I confeſs the *fear of man is a ſnare*; but whenſoever it is objected, we are to ſanctifie the *Lord God in our hearts*, making him our dread and our fear.

4. *Good intentions will not juſtifie bad actions, neither will good actions bear out evill intentions.* For the intention is not the Rule but the Commandment; and if that be tranſgreſſed, it matters not what our intentions are. *Rebecca* had a good intention in putting *Jacob* upon an unlawful way of getting the bleſſing. For the Lord had ſaid, *the elder ſhall ſerve the younger*; but her good *intention* doth not juſtifie her *action*. And on the contrary, *Jehu* did a good action, but with an evil intention: Therefore *as from him*, the Lord abhors it. Reformation in Rulers upon Politick principles, ſubjecting the things of God unto ſecular ends, though the *action* be good, yet it is rejected of God, becauſe the *intention* is evil.

In ambiguis licet charitas ſemper deligit meliorem partem: tamen vitio non caruit Rebeccæ dolus; ſciebat immutabile eſſe decretum quo electus & adoptatus fuerat Jacob; cur non patienter expectat, dum ipſa confirmet Deus quod è cælo pronunciavit? Calv. in Gen 27. 5. *Sæpè fieri poteſt ut hoc velit homo malâ voluntate, quod Deus vult bonâ, &c* Aug. enchir. c 101. *Deus non tantùm juſſerat ut tolleret idololatriæ authores, verùm etiam ipſam extirparet; ille cæde contentus alteram mandati divini partem prorſus neglexit. Ita quod à Jehova præcipitur à Jehu efficitur, ſed non ex eodem principio, non eodem animo & intentione.* Tarnov.

5. *We*

5. *We muſt not follow a multitude to do evil,* Exod. 23. 2. The word רַבִּים doth ſignifie either *quantitatem continuam*, or *diſcretam*, either *magnitudinem* or *multitudinem*. Thou ſhalt not follow great men to do evil, for there is no example will bear a man out againſt the command of God. Or, thou ſhalt not follow a *multitude*. Man being as a drop of water emptied into the Sea, carryed to and fro as the Tide goes, this alſo will not bear a man out, when the will of God is manifeſted to the contrary.

6. *In doubful caſes*, via tutior eſt eligenda, *its good to go the ſafeſt way*; whatſoever a man doth, he ought to be well perſwaded in his own heart. For, *whatſoever is not of Faith is ſin*, Rom. 14. 5. 6. It is dangerous for a man in the things of God, not onely to act with an *erring* but with a *doubting* conſcience.

Secondly, The more *particular* directions for a man that deſires to know the will of God in doubtful caſes, are theſe:

1. *Be renewed in the ſpirit of your minds,*

Sinete ſapientes hujus mundi alta ſapientes & terram lingentes ſapienter deſcendere in infernum. Bern. de vit. ſolit.

Ipſa eſt profeſſio veſtra quærere Deũ Jacob non communi hominum more, ſed quærere faciem Dei quam vidit Jacob. Bern. ibid.

οὐκ ἐστιν ἀκαθαρτον, ἀλλὰ ὅτι οὐκ ἐκ πίστεως, ὃ γὰρ ἐκ πίστεως ἐστιν, ὅτι καθαρόν ἐστιν, ἀλλὰ ὡς ἀκαθάρτῳ ἤλατο. Chryſoſt. *Illud Grotii dilutum eſt, fruatur quiſque ſua ſententia*, Rom. 14. 6.

minds, Rom. 12. 2. For it is the ſpiritual man only that hath *ſpiritual* diſcoveries. It is unto him only that the Spirit hath under-taken to be ☞ the guide of his way. *The ſecret of the Lord is with them that fear him.* And there are *ſecrets* of his Covenant, and *ſecrets* of his Providence. God takes delight to reveal himſelf to his people in the day of their ſtreights. *Schola crucis eſt Schola lucis.* But it is otherwiſe with the ungodly men; the Lord ſuffers them to *grope in the dark*, as though they had no eyes. And in difficult caſes, he doth not only hide his own face, but he hides their way alſo from them.

2. *Search the Scriptures of truth*, Joh. 5. 39. *For they are a light ſhining in a dark place.* And the more we are in the dark, the more need we have to have recourſe to this light. *David* met with a paſſage of *providence* that he could not ſatisfie his ſpirit in; now he goes into the *ſanctuary* of God where the Word was read and opened; there he *underſtood the end of the men and the matter.* *Daniel* conſulted the Scripture con-

Pſal. 25. 14. Job 29 4. סוד *ad arcanum conſilium refert quod inter ſocios ejuſdem regni aut Reipub. conſortes tractari ſoleat. Proprietas illa ſecreti indicare videtur internam quandam divinarū rerū contemplationem, colloquia ſecreta, &c.* Pined. 2 Pet. 1. 19. Pſ. 73 16. 17. *Hoc eſt in cœtum in quo ſonat verbum Dei, & ubi cauſæ oſtenduntur cur Deus Eccleſiam velit eſſe cruci ſubjectam, & impios in hac vita florere patiatur.* Mallor. Dan. 9. 1. 2.

concerning the return of the Captivity; and whenſoever the people of God have been in the *dark*, they have had recourſe unto this *light*.

3. *Lay aſide all received Traditions whatſoever.* For he muſt have nothing to do with the *will of man*, that comes to enquire the *will of God*. For he that enquires of God, *and ſets up his Idols* in his heart, the *Lord will anſwer him according to the multitude of his Idols*. Your underſtandings muſt not be blended with contrary *impreſſions*, nor your hearts byaſſed with former *intentions*; you muſt come *clean paper* to the Lord, that he may write what he will; you muſt lay apart all *malice and guile, and ſuperfluity of naughtineſs*, that you may *receive the word with meekneſs*, James 1.21. *Perit omne judicium cum res tranſit in affectum.* The judgement is bribed and ſo blinded, when the affections are pre-engaged.

Ezeck. 14.4. *Veniat verbum Domini, veniat & ſubmittemus etiamſi nobis eſſent ſexcenta colla, &c.* Baldaſſ. Ep. ad Oecolampad.

4. Have an eye of Faith upon that promiſe, *Joh.* 16. 13. *The ſpirit ſhall lead you into all truth.* It is not made to the Apoſtles only, *as ſome of our own Interpreters have well obſerved*, but it belongs

longs unto all the Saints; Into all truth, *non absolutè*, as if they should know all truth, for here the best know in part, but *in omnem veritatem necessariam*, into all truth needful for the guide of their way. Observe therefore and attend unto the secret hints and speakings of the Spirit. For this promise shall be fulfilled unto none but those that subject themselves unto the *guidance* and *direction* of this same Spirit.

Daven. *de judice & norma fidei*, p. 98. *Promissio hæc ad eos solos pertinet qui sese subjiciunt magisterio spiritus.*

5. Be much in Prayer, to seek a way. Thus did *Ezra* in a great straight, Chap. 8. v. 21. *We fasted and prayed to seek of him a right way for our selves, our little ones, and all our substance.* So doth *David*, Psal. 143. 10. *Teach me to do thy will, teach me thy Statutes: Let thy good Spirit lead me, &c.* There are strange *intimations* that the Spirit gives to the Saints as a return of prayer. And it is a strange *boldness* that they have in prayer when they go unto God upon this ground. As we see in *David*, *Shall* Saul *come down to Keilah, and shall the men of Keilah deliver me up? I beseech thee*

1 Sam. 23. 10. 11. 12.

thee tell thy ſervant. And 1 *Sam.* 9, 15. *The Lord told* Samuel *in his ear* : As friends uſe to impart ſecrets each to other; God did of old appoint unto his people the *Urim and Thummim*, that they might enquire of him and receive directions [a] from him in doubtful caſes. That means [b] *ceaſed* through the ſin of the people in the *Captivity* of *Babylon*, and was afterwards ſometimes ſupplyed until Chriſts time by a voyce from Heaven, which the *Hebrews* did call בת-קול Theſe extraordinary ways of revealing the minde of God to his people are ceaſed; but in the ſubſtance of them they remain. We have ſtill a *high Prieſt over the Houſe of God*, and he weares the *Urim and Thummim* upon his Breaſt-plate, which remains unto his *holy Ones* unto this day. And with this high Prieſt we are to conſult in all the difficulties and doubtful caſes that we meet with in our way.

6. If yet thy heart be *doubtful*, be not over haſty in acting, but having ſought direction from God, be willing to

Occultè revelaverat; ſic enim in aurem dicimus quod occultū eſſe volumus. A Lap.

Aurem revelare eſt aliquid indicare. 1 Sam. 20.2. Job 36.10.

a Num. 27. 21. 1 Sam. 28.6.

b Ezra 2. 63. Nehe. 7. 65. *Vox ſubmiſſa de cælo delapſa, unde futura didicerunt; quæ poſt Prophetiam ſemper audita fuit tempore Templi ſecundi.* Matth. 17.3. Act. 9.4. Jo. 12.28. *Schindler in* קול *Ad dexteram Dei ſedet amictu ſacerdotali; ſacerdotalis enim Baltheus fuit.* Rev. 1.13. Bright.

Esay 30.18.

to wait for a *return*. For the Spirit is a *free agent*, and will be as well waited for in the point of direction as of consolation. It may be the Lord will not give an answer presently, but thy *darkness* shall continue, as *Pauls Thorn* in the flesh, after he had besought the Lord thrice. He *that believes, in this case also makes not haste*: So blessed are those that wait for him: Thou shalt afterward be clear in that, of which now thou doubtest: and thou shalt act with quietness and comfort in that, in which now thou canst not see thy way. Which you are the rather to observe, because what you do in haste without sufficient direction, you may with *Spira* repent by leisure.

Judicium significat quid tempus postulat; quid conveniat personis & circumstantiis. Eccles. 8.5. 6. Joan. Coch.

Misericordiam exercet Deus juxta æquitatis leges. Farer.

Spes longanimitatem, unanimitatem charitas, fides magnanimitatem operatur. Bern. de ascent. Dom. Serm. 5. *Omne consilium in festinatione captum, stultitia est.* Proverb. Hebr.

And so much for submission to the *Commanding* will of God.

We now come unto the second *consideration* of Gods will, which is *effecting*; and the observation is:

Doct. *That the power of godliness is seen much in*

in ſubjecting the will of man to the effecting will of God.

And herein we muſt ſpeak unto theſe three things.

Firſt, *The Rule of Gods acting is his own will.*

Secondly, *That godlineſs in the Creature doth conform his will thereunto: And wherein theſe acts of conformity do conſiſt.*

Thirdly, *The grounds or Arguments why our will ought in this alſo to be ſubjected unto the will of God.*

1. *God works all things according to to the counſel of his own will*, Epheſ. 1. 11. The will of his *precept* is the Rule of all our actions; the will of his *purpoſe* the Rule of all his actions. There is a double Decree of God. Firſt, *general*, which is the purpoſe of God for the ordering of all things: For nothing comes to paſs at an adventure: Secondly, *ſpecial*, which is the purpoſe of God concerning men and Angels. But there is nothing comes to paſs but it fals under a *Decree*, which being an act of his will, this is the *Rule* of all the actions of God

Decretum eſt vel providentiæ, ſc. de rerum omnium creatione, conſervatione & gubernatione. Vel decretii prædeſtinationis, ſc. de creaturarum rationalium ſtatu æterno. Alting. loc. com. part. 1. p. 58.

God, *Psal.* 135.6. *Whatever the Lord pleaseth that doth he in Heaven and in Earth, in the Sea, and in all deep places.*

This *effecting* will of God doth extend

First, Unto *Election* and *Reprobation*; Seeing we were all made of the same clay, and yet one makes a vessel *to honour, and another unto dishonour.* When *Jacob* and *Esau* came out of the same loyns, yet he saith, though *Esau* was *Jacobs* Brother, yet *I loved Jacob*, Mal. 1.2. *He will have mercy upon whom he will have mercy.* There is no *resisting his will*: All is attributed unto the soveraignty thereof, *Rom.* 9. 18.

Dei beneplacitum est prima regula omnis justitiæ moralis in Deo erga creaturas ut & bonitatis & misericordiæ. Rhætorfort. exercit. p. 332. *Electio proprie non est actus misericordiæ, nec reprobatio actus justitiæ, sed Dominii.*

Secondly, unto *Vocation* and effectual calling, when all men were alike *born dead in trespasses and sins*, that some should be called out of the *world*, that the Lord should *catch* * *after some*, when he let others go

* Heb. 2. 16. ἐπιλαμβάνεται est eos apprehendere qui in summo versantur discrimine, & eos injecta manu asserere. Cameron Myroth.

go, *Heb.* 2. 16. the word ἐπιλαμβάνεται ſignifies: That the Lord ſhould in this manner catch after ſome, when he lets others fall into perdition; that he will eſtabliſh the Covenant with *Iſaac*, but not with *Iſhmael*, though both in the Father had an equal Title to it: it is only of his *own will*, that he begets us, *Iam.* 1. 18. *Iob.* 1. 13. *We are born, not of bloods,* (it is ſpoken of our new birth,) *nor of the will of the fleſh, nor of the will of man, but of the will of God.*

Gen. 17. 21. *Fœdus Dei nil aliud eſt quam divina declaratio de ratione percipiendi æneris Dei, & unione ac communione ipſius potiendi.* Coccеius de fœdere & teſtam. Dei theſ. 1. §. 5. *Si ad effectū plantationis Evangelii & rigationis aſpicitur, aliud actum eſt cum eis quorum exteriores aures corporali voce pulſatæ ſunt: aliud in iis quorum interiorem ſenſum Deus aperuit, & in quorum corde poſuit fidei fundamentum, dilectionisq; fervorem.* Proſper ad Capitul. Gallor cap. 5.

3. *In giving of the meanes of Grace*: If he will encloſe the *Church* in the Garden of *Iudah*, *fence them about*, keep out all other people by a *Partition Wall*; his name ſhall be only known amongſt them: but as *for the Heathen they ſhall have no knowledge of his Law*; *In* Jury *is God known, and his*

Eph. 2. 14. *Lex Moſaica inſtar ſepti erat, quo populus Judaicus cuſtodiebatur, & paries intergerinus quo à Gentibus ſeperabatur.*

Gloſſ. Rhet. Sacr. pag. 388. *In voce ἔχθραν eſt Metonymia; & cauſam inimicitiæ denotat, ob quam Gentes ab Iſraelitis ſpernebantur.* Grot. in loc.

Name is great in Israel. To them he hath committed the *Oracles of God*, Rom. 3. 3. But for the Gentiles, the *times of that Ignorance he did winke at, suffering all Nations to walk in their own ways*, Acts 17.30. And as for the calling of the Gentiles unto the fellowship of the Church, it was a *mystery hid in God from Ages and Generations*, which was the reason that the Jews did so much stumble at it, forbidding them to *preach to the Gentiles, to fulfil their sins always, that so wrath might come upon them to the uttermost.* It was onely *hid* in the breast of God, and there can be no reason given for it but his will. We are to sit down and admire the *depth* of his wisdom, and his counsels which are *past finding out.* And now the Gospel is preached all the world over, that the Lord should cause it to *rain upon one City and not upon another*, to carry the word about as Clouds, that they might *drop fatness*, to set it up in a place, and thereby *exalt that place*

ὑπειδὼν *verbum Sept. usitatissimum.* 1. *Dissimulationem denotat, cum quis dissimulat quasi non videat.* Deut. 22.1, 3 4. οὐ δυνήσῃ ὑπεριδεῖν αὐτὰ, &c. Zach. 1.12. πόλεις ἰούδα ἃς ὑπεῖδεν, &c. 2. contemptum. Deut 3.26. ὑπεῖδε κύριος ἐμὲ. Psal. 78.62. τὴν κληρονομίαν αὐτοῦ ὑπεῖδε, &c. Consule Grot. in loc. Caryl in Job 3.4.

Amos 4.7. *Ut ostenderet, nihil in hac re fortuitum esse, nihil casu, nihil temere fieri; si nihil omninò pluisset, de providentia Dei minùs cogitassent.* Drus. in loc.

to [a] *Heaven*, and then to remove it again, forſake his Tabernacle and thereby bring them down to Hell: to take a people to himſelf, as he did the *ſeven Churches of Aſia*, and the Church of *Rome*, and afterwards to call them [b] *Loammi*: To remove firſt the *Ordinances*, and then the *Church*, to pluck *down the hedge thereof*, and let it be trodden down, and the people to be left in the ſame darkneſs in which before they were; To ſet a [c] *Star* in ſuch an Orb, and then to remove him to another place at his pleaſure; That ſome ſhould have abundance of means of Grace, while others *ſit in darkneſs, and the ſhadow of death*: And which is ſtrange, that the Lord ſhould give the means to one place, and deny it to another, which

Math. 11. 23.

a *Proverbialis eſt locutio Græcis & Latinis, pro eo quod eſt rebus florentibus & illuſtri loco eſſe; Cui contrarium eſt εἰς ἅδης, ſc. ad infima loca; quo fortunarum everſio ſignificatur.* Grot. in loc. *In ſublimiorem aliquem honoris & poteſtatis gradum evehi.* Mede in Apoc. 11. 12.

b Hoſe. 1. 9. *Eccleſia non eſt uni loco aut populo affixa; ſiquidem qui modo erat Dei populus, ſuâ infidelitate ac impietate illo nominis honore ſe reddit indignum.* Tarn. in loc. *Non relicti ſunt à Deo ut relinquerent Deum: ſed reliquerunt & relicti ſunt; ex bono in malum propria voluntate mutati ſunt.* Proſper ad capit. Gallor. cap. 3.

c ἀστὴρ eſt ἡ ἀπὸ ἐκκλησίας, Gal. 4 26. Heb. 12. 22. ἐπουράνιος; id eſt, *Eccleſia Chriſtiana; quam etiam cæli nomine deſignat Apocal. Stellæ ſunt qui Doctorum officio funguntur. Stellæ cadentes ſunt Doctores à veritate deficientes.* Grot. in Math. 24 29. Rev. 1. 20.

he did *fore-see* would have reaped more fruit by it if they had enjoyed it. As we see in [d] *Capernaum*, *Thou art exalted up to Heaven, thou shalt be brought down to Hell. For if the mighty works that have been done in thee, had been done in* Tyre *or in* Sodom, *they would have repented*; and yet *Capernaum* repented not. To cause it to raine upon the Wilderness, and not upon the furrows of the Feild, herein the will of God must be submitted to.

d *Notandum hoc; non semper in hac vita contingere, ut male sit Evangelii contemptoribus; severius enim actum est in hac vita cum Sodomitis, Tyriis & Sidoniis quam cum harum urbium civibus, &c.* Cartw. *De pœnitentia intelligi debet in ordine ad pœnam temporalem; solet enim Deus parcere & pœnas avertere respiscentibus, ut Ninivitis.* Par. in loc.

4. In respect of *natural parts* and abilities of body or mind. When all men were alike corrupted in *Adam*, and therefore did deserve to be given over to the same fruits and effects of sin. For in *Adam* the sin of *all men is equal*; and where sin is equal a man would think in reason, the fruits and effects of sin should be

Adam in paradiso expers peccati, capax Dei, cui erat orbis subjectus, nullus infestus, liber animus, & visibilis Deus. Prosper de vita contemplat. l. 2. cap. 18. *Si quod Adam perdidit, posteritas non amisit, ipsum solum læsit peccatum ejus, & non genus humanum; sed omnes in eo peccaverunt: & prævaricationis merito, tota ejus propago damnata est. Omnes igitur quod Adam perdidit, perdiderunt.* Prosper ad excepta Genuens. ad dub. 3.

be ſo alſo. Now for one to have great, high, improveable *parts*, and theſe beautified with *gifts* infuſed, and many acquired *habits*; another man to have a dark ſoul, low parts, a weak apprehenſion, a dull fancie, an injudicious minde, a frail memory, a feeble body, when another ſhall be able with *Achitophel* to give *Counſel* like an Oracle of God, and with *Herod* to ſpeak as if he had the *tongue of an Angel*, it is only the effecting will of God that puts the difference.

5. For one to be called to *a high place*, to be born to a *Kingdom*, to be exalted above his Brethren, as *Diamonds* above *Pebbles*, as *Gold* above the common *duſt* of the Earth; And another man to be born upon a *Dunghill*; one bred up in *ſcarlet*, and *fed* delicately; another man ſet with the *Dogs of the flock*, *digging up Mallows by the buſhes, and eating Iuniper roots*; it is only the will of God that makes the *difference*: for he hath made

Lam 4.5.

Job 4.30. Act. 17.26.

Ut eo modo vehementius commendaretur ſocietatis unitas vinculumq; concordiæ, cum non tantum naturæ ſimilitudine, verum & cognationis affectu homines necterentur. Auguſtin. de civit. l. 12. c. 21.

of one blood all Nations that are upon the face of the whole earth.

6. The Lord doth plant Kingdoms, and pluck them up by the roots, as he threatned, *I will pluck you up by the roots out of the good land that I have given you.* And *Jer.* 1. 10. *I send thee to pluck up, to destroy, to build and to plant.* He was the Messenger to deliver the *word*, but it was God that would do the *work.* He takes the most *flourishing Kingdom*; (for *Nebuchadnezzar* was the head of gold) and breaks it and makes it to give place to a second that was inferior to it self, *the breast of silver.* Sometimes he doth destroy the greatest *Families, cuts short* [a] *the spirits of Princes, smites* [b] *the winter, the summer house*; *layes many houses desolate, great and fair without an Inhabitant*; layes his hand upon the great Ones of the Earth; and the *Mountains skip, the Towers fall*: many that are in high place and esteem, men of great Authority, *their right hand shall wither,*

2 Chron. 7. 20.
Hic non extolli ipsos homines, etiamsi sint veri cælestis Doctrinæ Ministri: sed testatur Deus tantum esse authoritatis in verbo suo, ut sibi subjiciat quicquid altum est in terra, ne Regibus quidem exceptis. Cal. *Deponit Reges, disponit regna.* Dan. 4. 17.

a Psa. 76. 12. בצר רוחות
Ad verbum est vindemiat spiritum, &c. *fastum ac superbiam, vinitoris instar: vel vitam; suorum causa, ubi opus est, principibus ipsis vitam adimit.* Muis. b Amos 3. 15. *Mos olim Regum erat; habebant duas domos, æstivam unam, & alteram hyemalem.* Jer. 36. 22. Iudg 3. 20. Drus. Esay. 5 9. Esay 30. 25.

and

and their right eye ſhall be put out. The Lord will raiſe the *poor out of the duſt*, and lift the *beggar from off the dunghil*, and ſet them amongſt Princes, and make them *inherit the Throne of glory. Becauſe the pillars of the Earth are the Lords, and he hath ſet the world upon them*, 1 Sam. 2.8. The *bowes* of the mighty are broken, and they that *ſtumbled are girt with ſtrength*; *they that were full, have hired out themſelves for bread*, &c. What is the ground of all this? Onely this is his good pleaſure, *He doth whatſoever it pleaſed him in Heaven and in Earth, in the Sea, and in all deep places.*

Zach. 11.17. *per brachium intelligitur robur, per oculum prudentia, ubi maturum tempus advenerit, palam fore eorum flagitia ita ut in ipſorum faciem conſpuant omnes, ut ſint omnibus deteſtationi.* Calv.

2. Our wils ought to be ſubjected unto the will of God in all theſe, and herein the power of *godlineſs* doth in a great meaſure conſiſt; not only in a ſubjection of our wils to Gods *commanding* will, but unto his *effecting* will alſo, in whatſoever he doth in the World; and the acts ſubjecting of a mans will to the will of God herein, ought to be ſuch as theſe.

1. We ought to *acknowledge and admire his wiſdom, juſtice and ſoveraignty*

in them. That which the Apoſtle ſpeaks of the *rejecting* of the *Iews* and the bringing in of the *Gentiles*, which wrought as great a change in the world as any thing you have ſeen, and a far greater; and the Love of the Apoſtle to the Jews was as great as yours can be to any perſon or party whatſoever; yet he is ſo far from *reaſoning* and *diſputing* againſt it, that he admires it, adores the *wiſdom* and *Iuſtice* of God in it, * *Rom.* 11. 33. *Oh the depth of the wiſdom and the knowledge of God!* The Lord doth proceed againſt men, ſo as his Judgements are a great deep, ſo that a man cannot ſee them; *His pathes are in the great* [a] *waters, and his foot-ſteps are not known*; but yet they are alwayes *juſt* when they are ſecret, [b] *judicio occulto ſed ſemper juſto. Auguſtin.* When you ſee Captains like great *Graſs-hoppers in a Sunny day*,

Horũ myſteriorum judiciorumq; cauſas, pius & doctus Magiſter maluit ad altitudinem ſuſpendere, quam ſubtractum ab humana cognitione ſecretum temeraria inquiſitione diſcutere; nihil omittens de his quæ non oportet ignorari, nihil contrectans de his quæ non licet ſciri. Proſper de vocat. Gent. l. 1. c. 13.

a Pſal 77. 19. *Miraculum deſcribit in mari ſiccato; his verbis autem ſignificat, Deum ſemper ita gubernare Eccleſiam, ut veſtigia ejus à mundo & ratione non conſpiciantur; nec quemquam poſſe illa ſequi, niſi Deum ductorem habeat, &c.* Moller. b *Quod non ideo iniquum eſt quia occultum eſt, ſed ideo æquum eſt quia judicium Dei eſſe non dubium eſt.* Proſper de vocat. Gent. l. 1. cap. 17.

* *Nahum.* 3. 19. the *men of might cannot finde their hands*; when you ſee Cities made like *ripe figs*, falling into the mouth of the eater, men falling into the Pits that they themſelves digged, and wicked men ſnared in the works of their own hands, then ſay, *righteous art thou O Lord, and true are thy Iudgements.*

* *De Aſſyriis dicitur Judeam vaſtaturis.* 1. *propter multitudinem.* Judg. 7. 12. 2. *Propter vaſtationem.* Exod. 10. 15. 3. *Propter fugam ſubitaneam; ſimulac ortus eſt ſol, celeriter avolant.* Mede Coment. Apocal. cap. 9. Pſa. 76. 5. Nahum. 3. 12.

2. *Hold your peace*, do not diſpute do not murmur, that is the command, *Zach.* 2. 13. *Be ſilent O all fleſh before the Lord, for he is riſen up out of his holy habitation.* It was a great turn to ſee the power of the *Perſian Monarchy broken*, which the Lord did threaten he would do, and ſee ſuch a *Mountain*: to become a *Plain*, there is no doubt but there were high and hard *thoughts* of heart upon ſuch a change as this. But the Lord commands them ſilence, for you are but *fleſh*, and you look upon things with an *eye of fleſh*; and all that you can oppoſe it with, is but an arm of fleſh, which will profit nothing

☐ *Interjectio eſt imperantis ſilentium.* Jerom. *& ſilentium ex metu ſignificat. Nemo Deo audet impunè obmurmurare, nedum reſiſtere; conticeſcant jam omnes tumultus, &c.* Tarnov. *Quando conſurgit ad vindictam, e-vigilare dicitur ex habitaculo; id eſt vel è Templo, vel è cœlo.* Druſ.

thing and therefore *be ſilent before the Lord.*

1. *Do not Diſpute.* Remember the reproof *Rom.* 9.20. *Who art thou O man that diſputeſt with God?* is there any contending with him in Judgement? If not in matters of eternal *Election* and *Reprobation*, much leſs in *temporal Diſpenſations. Bring forth your ſtrong reaſons*, Eſay 41.21. * Is there any man, or power able to make war with him? Or is there any man able by force of Argument to maintain his cauſe againſt him? *Audaciam exiſtiſtimo de bono præcepti divini diſputare. Tert.* Its high preſumption to Diſpute any of the *commands* of God whatſoever he requires us to do, much more to call him to an *accompt* before the *bar* of humane judgement for what we ſee he *himſelf hath done. Keep ſilence*, becauſe the Lord hath done it. They are not men that govern the World; Therefore all reaſonings and diſputings ſhould be laid aſide: We

Non eſt ei diſpenſationis hujus revelata juſtitia; nec ad inſpectionem ſecreti latentis admiſſus eſt; ſed ut à diſcutiendis Dei judiciis abſtineret, oppoſita eſt ei bonitas miſerantis & volentis poteſtas. Proſper de vocat. Gent. l.1.cap.17.

* עִצְּמוֹת *Argumenta fortiſſima, robora, litis veſtræ. Oſſa vocat, quia ſunt veluti oſſa & nervi in corpore.* Fagius. *Τὰ ἰσχυρὰ ὑμῶν.* Sep. *κραταιώματα ὑμῶν.* Theodor.

Hoc itaq; tenete fratres mei, nemo vos de fide excutiat & de ſana doctrina; qui fecit in cælo Angelum, ipſe fecit in terra vermiculum. Expaveſcis in minimis, lauda magnum, totum attende, totum lauda, &c. Auguſt. in Pſal. 148.

live

live in a diſputing age, as if men did Rule the World: Its true, it is good to reaſon concerning our own *Duty*; but concerning the Lords *doings*, diſputations are dangerous.

2. *Do not repine:* bear it patiently, and acknowledge the ſoveraignty of God. What though the cauſe, or the party, that thou art engaged in, prevail not: let not thy heart riſe againſt it. *Aaron* had a great tryal, *Levit.* 10. 13. He loſt two Sons, by an immediate ſtroke of Gods hand, in an act of ſin, and yet *Aaron held his peace.* A higher tryal had *Abraham*, *O that* Iſhmael *might live in thy ſight!* The Lord anſwers, *my Covenant will I eſtabliſh with Iſaac.* *Abraham* knew that there was no ſalvation out of Covenant, and that this Covenant ſhould not be eſtabliſhed with *Iſhmael*, and yet he ſits down in ſilence under the hand of God. If once the will of God be *manifeſted*, the ſoul ought to acknowledge it, *It is the Lord, let him do what ſeems him good.*

Magna ſilentii laus eſt, quo confeſſus eſt Aron juſto Dei judicio extinctos eſſe, & ita ſe cohibitum fuiſſe ut cum Deo rixari non auderet. Ad animum enim refertur, ut Pſal. 39. 3. Pſal. 62. 1. Calv. in loc. Epheſ. 2. 12. *Qui extra fœdus eſt, ἄθεος eſt, ſine Deo à ſe culto, à ſe amato eoq; & propitio; non habet ἐξουσίαν, jus ſibi vendicandi, poſtulandi, poſſidendi quod eſt filiorum Dei.* Coc. de fœder. & Teſtamento Dei. Theſ. 1. §. 7.

This

This was the bleſſed temper of *Ely*, when he heard of the miſeries that ſhould come upon his *houſe*: I will *cut off thine arm and the arm of thy fathers houſe; and there ſhall not be an old man in thy houſe for ever; and he that is left in thy houſe, ſhall be to conſume thy eyes, and to greive thy heart*; yet he anſwers *it is the Lord*.

1 *Sam.* 2. 31. *Brachium ipſa materia cogit ut de fortitudine vitali ſermonem eſſe intelligamus.* Cajet. *Deſcriptio eſt eripiendi ſacerdotii; quod illius familiæ robur erat & firmamentum; dignitatem & authoritatem tuam Pontificiam auferam &c.* P. Martyr. A Lap. *Se tantis opibus ſpoliatos præ dolore deficiant, & propter excitati animi dignitatem invidia contabeſcant.*

3. Exerciſe a *weaned heart* towards thy preſent enjoyments. It may be *thou* haſt loſt an eſtate, thy freinds fail, thy hopes are faln; God hath *blown* upon all the projects that thy heart did fancy to thy ſelf for thy own advancement; thy heart ought to be as a *weaned* * *child*, Pſa. 131. 2. Its ſpoken in reference to his *dependencies*, that as children look only to their mother, they have no *projects* for themſelves, ſo it is with me; I wait only upon God, look unto him only. *Homines quã*

* *Significat ſe nullius rei eſſe ſollicitũ, infantis inſtar, quem mater lacte alere deſiit; ille tamen à matris cura pendet; ſic ſe omnem eventum Deo committere, &c.* Muis in loc.

par

par eſt ſapere & providi eſſe appetunt. Calv. Men are *prudent* and *provident* creatures; but my heart is taken off from the *dug* of all my former comforts; my dependencies are upon an immediate *providence* for ſupply; I project nothing for my ſelf. *The poor leaves himſelf with thee*, Pſal. 10. 14. So much the word עזב doth ſignifie; a man puts himſelf out of his own protection into the hands of God, with an *excluſive reſolution*, I will ſeek no farther, I am willing to be in that *condition* in which he will ſet me, take the *proviſion* the Lord will make for me. If he will make me a *Shepherd* or a *King*, my heart is ready. *Vis me paſtorem ovium? vis me Regem populorum? ecce paratum eſt cor meum*; as *Bernard* brings in *David* ſo ſpeaking of himſelf.

עזב *Eſt ita quempiam relinquere, ut eum juvare aut tueri prorſus dimiſit.* Pſa. 22. 1. Job 39. 14. Ezech. 8 12. *His verbis ſignific. dandum eſſe tempus Providentiæ, ut pii homines curas in Dei ſinum rejiciant. Deo igitur relinquit quiſquis in ejus fidem ſe ita confert, ut fidele depoſitorium eſſe perſuaſus, maturum redemptionis tempus placide expectet.* Cal.

4. *Accept the puniſhment*: That is the expreſſion *Levit.* 26. 41. *If their uncircumciſed heart be humbled, and they accept*

* *accept the punishment*; the word signifies to be *well pleased* with it, to acknowledge it to be less then their iniquities deserve, *Ezra.* 9. 13. As when the Lord threatned a grievous punishment upon the house of *Hezechiah*, *He accepts the punishment*, saying, *good is the Word of the Lord, that there shall be truth and peace in my dayes.* And when they were in *Babylon*, they acknowledge, *it is the Lords mercy that we are not consumed*: And if a man should *accept* it for himself, I conceive it also a Duty *to accept the punishment for others*, and not to have his spirit to rise with impatient frettings, as if the Lord had dealt with others in a way of *rigour*, and paid them beyond their deserts. Surely, there ought to be a *complacency* of soul in all the dealings of God towards our selves or others. An *humble heart* is less then the *least of all Gods mercies.* And a man should bless God, that he is not brought into the *lowest condition of men*, that he sees any creature below him. As when the two *Cardinals* were riding to the Councel

* רָצָה *Significat, consentit*, Psa. 50. 18. *& acceptavit.* Eccles 9. 7. *& hinc ἀρέσκω derivatur.* Avernar. *A Sept. reddit per εὐδοκέω. significat etiam placavit & expiavit.* Esay 40. 1. *& inde sensus est, ad pœnam tanquam meritam consentire, ut propitiam & utilem, æquo & grato animo ferre. Videtur etiam subjicere studium placandi Deo; alludit enim ad sacrificia quibus se Deo reconciliabant.* Calv. Esay 39. 8. Lam. 3. 22. Gen. 32. 10.

[a] Councel of *Conſtance*, they heard a man in the way weeping and wailing greatly; asking him what he ailed, they found him looking upon an ugly Toad, and his heart was *melted* with the conſideration of this mercy, that God had not made him ſuch a creature, who was made of the ſame clay with it: Which made one of them cry out, well ſaid the *Father*, *Surgunt indocti & rapiunt cœlum, & nos cum doctrinis noſtris volutamur in carne & ſanguine.* Aug.

a Luther *in tertium præceptum. Ecce hanc beſtiam, bufonem intuitus; tam eximiam creaturã fecit me Deus, & nunquam gratias egi quod me quoq; tam deformem bufonem non fecerit; hoc eſt quod amarè fleo.*

5. *Judge it to be beſt*: now the will of God is *manifeſted*, or elſe thou doſt prefer thy will above Gods will. Bluſh at ſuch an unworthy thought, that when God hath declared what his will is, thou ſhouldſt think, that if *it had been thus, it had been better*; for herein thou doſt make thy will the Rule of goodneſs, and doſt prefer it unto the will of God. Surely, *The* [b] *Earth is the Lords, and fulneſs*

b Pſal. 24. 1. *principes non cogitent ſe dominos eſſe terrarum, ſed conſtitutos eſſe tantum vicarios. Hoſpitia etiam nuſquam ſanctis defutura: Domini enim terra eſt & plenitudo ejus. Cum etiam clarificatur Dominus, annuntiatur in fidem omnium Gentium, & univerſus orbis terrarum ſit Eccleſia ejus.* Auguſt. in Pſal. 24.

thereof.

thereof: The Government belongs to him. Therefore it was a gratious and wiſe admonition that *Luther* ſent to *Melancton*, who was much troubled at the preſent affairs of the Church: *Monendus eſt Philippus, ut deſinat eſſe rector mundi*, That he would leave off to govern the world; for we are no more able to Rule it, then we are to create it.

Ibi quoq; vis eſt & facultas ea dirigendi & gubernandi, quibus providere dicitur; nam in rebus invenitur non modo natura eorum, ſed ordo quo ſibi invicem connectuntur, & una in aliam tendit ut eam adjuvet, ſive ut ab illa perficiatur, & utroq; pacto res benè inſtitutæ ſunt quoad ſeipſas ſigillatim, quæq; dictæ ſunt bonæ, & generaliter quoad ordinē valdè bonæ. Petr. Martyr loc.com. Provid. Rom.8.28. Pet. Martyr.

6. *With thankfulneſs and faith expect the good that the Lord will bring out of it.* If thy deſign had gone on, be it what it will, it had been but *particular*, to have ſerved a preſent turn; but the Lords end is *general*, and ſutes with all the glory of his other actions in all times, and in all Ages paſt and to come. And the *order* of thoſe muſt not be inverted, nor the *glory* of them defaced for thee. Therefore ſay, ſurely, *all things ſhall work together for good for thoſe that love the Lord.* God in all this doth but carry on his own deſign, the plot of his eternal Counſel. *De operibus Dei non eſt judicandum ante quintum actum.* And the rather we are with thankfulneſs to expect, what God will bring to paſs

paſs, becauſe he hath in the book [a] of the *Revelation* fore-told us all the *deſignes* that he hath upon the world untill the end thereof. The Lord *made all things for himſelf. Prov.* 16.4. [b] that is, for his own ends, and he doth *rule* all things ſo as may accompliſh thoſe ends. As therefore in *ſpiritual diſpenſations* the Lord doth ſometimes *lift up the light of his countenance* upon his people, and ſometimes he doth *hide his face* from them, their hearts are caſt down, or as the word ſignifies, *they do caſt down themſelves*: the heart makes a noiſe or there is an *uproar or tumult* in the ſoul, not being pleaſed with the preſent diſpenſations. This is a mans fault that he ſhould reprove and reaſon his ſoul out of, from a principle of *faith*, ſaying *I ſhall yet praiſe him*; that is, not only the Lord will turn to me again in mercy, and remove the affliction; and when his hand is changed towards me, he will give me matter of praiſe, as now I have

a *Rev.* 5 1. *Liber intus & foris ſcriptus & ſeptem ſigillis obſignatus eſt; Codex fatidicus ſeu conſiliorum Dei, quo ſeries & ordo rerum geſtarum ad ſecundũ illũ & glorioſũ Chriſti adventũ pertexebatur.* Mede.

b *Quamvis Deus nihil propter utilitatem propriam fecerit (eo quod nullo indiget) tamen omnia propter ſemet ipſum ut ultimũ finẽ operatus eſt.* Cajet. in loc. Pſal. 43. 5. תִּשְׁתּוֹחֲחִי *teipſum deprimes. Mont.* תֶּהֱמִי *tumultuaberis. Ut quid me conturbas anima, ita vertit* Auguſt. *Mentes noſtras ad gratiæ abſcondita intuitum procul evehit; os ſibi in præſentiâ fatetur obſtructum eſſe; ſpem ſuam in longum tempus extendit, & ſibi promittit quod non apparet.* Calv.

matter of ſorrow: But there is this farther in it, that though in this preſent diſpenſation I can ſee nothing but matter of trouble and ſorrow, yet I ſhall ſee God working all things ſo, for his glory, and my good, (which are bound up together) that this which is now to me matter of grief, ſhall be unto me in time to come, *matter of prayſe.*

Laudo Deum, ut qui hactenus mecum egerit liberaliſſimè, nunc etiam pro liberrima poteſtate inculpabiliter. Cocceius in loc.

We have ſo much bleſſing in our affliction as we can bleſs God for our affliction. *Caryl.*

There are two famous inſtances of it in the Scripture. *Job* 1. 21. *Bleſſed be the name of the Lord.* He doth as well bleſs God for taking, as for giving. Now as we *love God becauſe he loved us firſt*, ſo we can never *bleſs God* for any thing, but when we do apprehend that there is in it a bleſſing from God unto us. And the Lord doth as well *bleſs* by *taking*, as by *giving*; therefore we ſhould bleſs him in both, who *is bleſſed for evermore.* The other inſtance is that of Chriſt, *Matth.* 11.25. *I thank thee O Father, Lord of Heaven and Earth, thou haſt hid theſe*

Scipſum & nos ſecum Chriſtus attollit ad conſiderandum Dei occultum judicium, quod adorat & prædicat, ne nos illud ſub examen vocare audeamus; in quo filius Dei ſe acquieſcere teſtatur, & quo Patri gratias agit. Par.

things

things from the wiſe and prudent, and haſt revealed them unto Babes. He doth thank God for *hiding* as well as *revealing*. To let the greateſt part of the world to walk in their *own ways*, to live without *God in the world*: to have no taſte or ſavour of the great things that he hath wrought, that Chriſt hath purchaſed; and theſe many of them men of the *greateſt parts*, the *higheſt place*, the moſt improved abilities; yet laid aſide * as *veſſels* in which there is *no pleaſure*: Thoſe upon whom the Spirit of God in his *common works* hath beſtowed ſo much coſt, a man would think it ſad to conſider: but when the will of the Lord is *manifeſted*, it is the duty of the Saints as it was of *Chriſt*, not only to be *ſilent and ſubmit to it*, but even to *bleſs God*, and to be *thankful* for ſuch diſpenſations. He that abounded in his φιλανθρωπια, or *loving kindneſs to mankind*, he that ſought their ſalvation above his life; yet if the Lord will *hide* the things of ſalvation from the wiſeſt of them, he is not only *well pleaſed*, but, it being the will of God to glorifie his *Juſtice* in

* *Liberatur pars, hominũ parte pereunte; latet diſcretionis iſta ratio, ſed non latet ipſa diſcretio; quid calumniamur juſtitiæ occultæ, qui gratias debemus miſericordiæ manifeſtæ? Laudemus & veneremur quod agitur, quia tutum eſt neſcire quod tegitur.* Proſper de vocat. Gent. l. 1. cap. 15.

the one, as well as *mercy* in the other, he doth *bleſs* God for *hiding* as well as *revealing*.

7. *Take heed of ſtanding in the way of God when he is going forth in judgement.* Whatſoever God hath a deſign to effect, take heed how you ſeek to hinder and ſet your ſelves in a way of oppoſition. For *if he will work, none can let*; all thoſe that ſtand in his way to hinder his purpoſe, though it be with *harmleſs and ſimple* (nay it may be) with *honeſt intentions*, they ſhall ſurely fall in them. For it is but ſetting the *briers and thorns againſt him in battel, he will go thorow and burn them at once.* Iſay 27.4. The Lord is gone forth againſt *Jeruſalem*, and they will go down to *Egypt for help*, and they *glory in the ſtrength of Egypt*; now the *Egyptians* come in to their aſſiſtance, and they think ſurely that will turn the ſcales; the Lord ſays they ſhall prevail as much *as when a Lyon* greedy of his prey comes to a ſheepfold and takes away a *Lamb* out of the flock, and the *ſhepherd* comes unto its reſcue; will the Lyon be affrighted,

Populus Iſrael non ſatis muris & munitionibus ſuis fidens, auxiliares copias haſtatorum & ſagittariorum ſibi adeſſe optat, quibus hoſtibus poſſit reſiſtere; has videbis ſpinarum ac veprium nominibus ſignificatas. Forer.

affrighted, or ſhall the Lamb be delivered? No, he will hold on his courſe, and will *not abaſe himſelf for their noyſe.* And they that are taken in for their help ſhall be ſo far from ſuccouring them, that the Lord *will riſe up againſt the help of them that work iniquity, and they that help, and they that are holpen ſhall fall together.* So that if God be going forth in Judgement againſt *a Perſon, a Family, a Nation*, its very dangerous for any man to come in for their ſuccour, and think to turn God out of his way; they ſhall be ſo far from prevailing for them, that in *their very aſſiſtance* they ſhall periſh; For the Lord will not only riſe up againſt them that *work iniquity*, but all thoſe that come in for their ſuccour, and joyn themſelves with them. And this is the ſpeedieſt way to periſh with them. For as he *that partakes in their ſins, ſhall partake in their plagues*: So ſhall he that comes in for their ſuccour alſo, *Iſaiah* 31. 2, 3, 4. There are two famous *inſtances* of this in the *Scripture.*

Leoni ſeſe comparat potentiſſimo animali & prædæ avidiſſimo. Calv. *Non habet terra magis notæ audaciæ, cui ſe comparet Dominus* Forer.

Artifices vanitatis Judæos vocat, quod inani præſidio ſe adverſus Dei manum vindicem munire cogitarent illicito auxilio Ægyptiorum. A lap. *Minatur tam iis qui auxilium ferent, tam iis qui eorum auxilio utentur.* Calv.

One of *Ahaziah King of Judah*. *Joram* the Son of *Ahab* made War againſt the *Aſsyrians*, was wounded, and returned unto *Jezerel* to be *cured of his wounds*: *Ahaziah* King of *Judah* in curteſie and civility came down to viſit him *becauſe he was ſick*, 2 Kings 8. 29. But he took ſuch a time, when the Lord was going forth in *Judgement* againſt the Houſe of *Ahab*: therefore *Jehu*, who was the Inſtrument of Gods vengance, being in his march, came upon *Ahaziah* and he dyed for his curteſie, by the ſame hand that *Joram* did. And in the ſame way of complement, the brethren of *Ahaziah* loſt their lives alſo, 2 *Kin.* 10. 13, 14. Another *inſtance* we have that is yet more remakable, and that is of *Joſiah*, a gracious Prince, and one that had wrought the moſt glorious and thorough Reformation in *Judah*, of any of the Kings of *Judah*: The Lord had appointed *Pharoh Necho* King of *Egypt* to execute Judgement upon *Carchemiſh*, a City belonging to the *Babylonian or Aſſyrian*, which lay by the River *Euphrates* and by the *Egyptian* Conqueſt

Duo Reges comprehenſi tenebantur in naſſa Dei, nec amplius erat ad evadendum locus, &c. Per. Martyr. *Juſtum congruũ ſuit hoc Dei judiciũ, qui eos congregavit in agrum Naboth, ut in eo cæderentur. Achaziah enim erat ex parte matris Athaliæ nepos Achab.* A lap. in loc.

Conqueſt there, to make way afterwards for his own ruine, (for there in a few years after was *Necho* himſelf ſlain, and there the glory of *Egypt* fell) *Judah* being the neareſt paſſage, *Pharoh* deſires *Joſiah* to give him leave to paſs thorow his Countrey, promiſing him ſecurity, not to injure, nor moleſt him, telling him that *God had commanded him to make haſte*, and therefore he ſhould forbear from *medling with God*, who was with him. 2 *Chron.* 35.21,22. *Jerom* ſaith, that *Pharoh* had this diſcovery of the mind of God from *Jeremiah* the Prophet, *per oraculum non ſcriptum ſed viva voce editum*: *A lap.* goes the ſame way, and *Juſtin Martyr.* And that *Joſiah* did not in this obey the voyce of *Jeremiah* the Prophet, who commanded him from the mouth of the Lord, *That he ſhould not go forth to meet the King of Egypt in Battel*; *Joſiah* had

ἐδύνατο ὃ τέλος ἐδέξατο τὰς ζωῆς Ἰωσίας, διὰ τὸ πεφράδθαι αὐτὸν τὰ προστάγματος Ἱερεμίου εἰρηκότος αὐτῷ ἐκ προστάγματος Θεοῦ, μὴ ἐξελθεῖν εἰς συνάντησιν τὸ

βασιλέως Αἰγύπτου εἰς πόλεμον καθὼς φησιν ὁ Ἱερεμίας. *Quæſt. & Reſpons* 79. I believe that this religious and vertuous Prince *Joſias* was not ſtirred up only by politick reſpects to ſtop the way of *Necho*, but thought himſelf bound in Faith and Honour to do his beſt, in the defence of the *Babylonian* Crown, whereunto his Kingdom was obliged, either by Covenant or by the gift of ſuch part as he held in the Kingdom of the Ten Tribes. Sir *Walter Raleigh* Hiſt. of the world. *pag.* 1. *l.* 2 *cap.* 28. §. 2.

formerly had ſufficient experience of the falſhood of the *Egyptian*, and of his *oppreſsion*, being a Neighbour, and he was in *League and Covenant* with the King of *Babylon*, owing to him *fealty and allegiance*: Now ſhould he falſifie his word? ſhould he break his Oath? forget his Covenant? become a Traytor to his Prince? thus he goes forth (*fatali ferocia*, ſaith *Peter Martyr*; *Bello temerè ſuſcepto*, ſo Dr. *Uſher**) againſt *Pharoh Necho*, & would not be perſwaded to turn from him. But ſhall *Joſiah* turn God out of the way of his Judgements? No; this *gracious Prince* after ſo *glorious* a work of *Reformation* muſt periſh in his own obſtinacy, becauſe his will is not ſubjected unto the will of the Lord, though it be for the *Lamentation of Judah* afterwards by a *Statute* for ever. It is dangerous therefore for our wills to riſe againſt Gods will, ſo as to ſtir us up to ſtand againſt God when he goes forth in Judgement againſt a perſon or a people; for you cannot by all your oppoſition turn God out of his way, but in your way

* *Joſias contrà Neconem bello temerè ſuſcepto, in cõvalle Megiddontis occiſus eſt.* Annales vet. Teſt. p. 117.

Mortuo principe optimo, cujus vita tutum reddebat populũ à captivitate Babylonicâ, malorum Iliade jam ingruente, ſuperioris anni Jubilus verſus eſt in threnodiam. ibid.

2 Kin. 22. 20
Zech. 12. 11.
2 Chron. 35. 24, 25.

way of *oppoſition* you ſhall periſh.

8. *Endevour to ſee Chriſt glorious in all his goings forth in the world.* For he is as well *King of Nations as King of Saints*; and his glory is as well ſeen in his *providential* as in his *ſpiritual* adminiſtrations. So do the Saints ſee him with a ſpiritual eye, even then when he doth *ariſe to ſhake terribly the Earth*, *Hab.* 3. 3, 4. Its ſpoken of the Lords going forth for his people, in their deliverance, and for the deſtruction of their Enemies. *His brightneſs was as the light, and he had horns coming out of his hands; there was the hiding of his power*: By theſe *hands* of the Lord, is meant his adminiſtrations, diſpenſations, and actions in the world; the hand being the inſtrument of action; therefore all things below are called the *work of his hands*, Pſal. 8. 6. The *horns* that come out of his *hand*, are interpreted to be *radii*, or *ſplendores*, raies or beams of light which were as it were horns.

Pſal. 8. 9. Heb. 2. 8. Ezech. 1. 26, 27, 28.

Manus pro actionibus quæ manibus ut plurimũ perficiuntur. 2 Sam. 22. 17. Eſay 20. 2 Hag. 1. 1. Glaſſ. Rhet. Sacr. p. 9. *Cornu ſignificat* 1. *Robur & potentiam*; ita Calv. *in hunc locum, potentiam Metaphoricè per cornua deſignat, ſc. ſplendorem hunc cum potentia conjunctum fuiſſe.* 2. *Radium cornui ſimilem, rutilantem; cornua radii ſunt quales emittere ſolent cornua ſpendentia.* Druſ. Tarnov.

The

The ſame word is uſed of *Moſes*, Exod. 34.29. *His face did ſhine*, the word קָרַן ſignifies *horns*, and ſo the vulgar renders it, *quod cornuta eſſet facies ejus*. So that the Lord in all his diſpenſations was glorious. His works had a luſtre, beams, a brightneſs that went with them, and yet there was the *hiding of his power*: That is, he doth ſo work by inſtruments, and ſecond cauſes, that his hand is not ſeen but by a *ſpiritual* eye; yet to him that hath ſuch an eye, the *hand* of the Lord is exceeding glorious. There are *horns* come out of it, but there is a *latibulum potentiæ* in all the diſpenſations of God towards the men of the world. Now to ſee *horns* in the hand of Chriſt, to ſee him glorious in his adminiſtations, even when his power is hid from the reſt of the world under inſtruments and ſecond cauſes, this is the duty of all the Saints. So doth the Church, *Iſaiah* 63.1,2.* *Who is he that comes from* Edom, *with garments died from* Boſrah *glorious in his apparel? &c.* To ſee the Lord cloathed with a *Veſture dipt in blood*, and his *name called*

Dicit potentiam ejus abſconditam eſſe, quia nolebat Deus promiſcuè per totum orbem virtutem ſuã palam facere, ſed peculiariter populo ſuo: Quemadmodum dicitur, Pſ. 31. 19. *magnitudinem bonitatis ejus abſconditam eſſe ſolis fidelibus, qui eum timent & reverentur.* Calv.

* *Non agit de Chriſto patiente & iram Dei placante, ſed de Chriſto Rege ſuos potentiſſime ab hoſtibus externis liberante & contra eos defendente, &c.* Tarnov. exercit Bibli. p 418. &c.

called the word of God, Revel. 19. 13. His name was *the Word of God* * from the beginning: but then he was the Word *revealing and diſcovering the promiſes*, and the truths of God: but now he is the *Word of God fulfilling and accompliſhing of them*. A place parallel to it is Exod. 6. 3. *By the name* Jehovah *I was not known to them*: The Lord was known by the name *Jehovah*, when he did give a being to the promiſes; ſo Chriſt was then called the *Word of God*; but then, he did manifeſt himſelf to be *Jehovah*, when he did fulfil theſe *promiſes*. To ſee the Lord glorious in his adminiſtrations, however they be *cloathed* by inſtruments and ſecond cauſes; to rejoyce in all *appearances* of Chriſt, is our duty, though they be terrible to the reſt of the World: Whatſoever † *apparrel* he goes forth in, he is infinitly glorious.

9. *When the will of God is manifeſted, the ſoul ſhould keep it ſelf from all diſquieting paſsions, all unpleaſingneſs of ſpirit whatſoever*: When I once ſee it is the will of God, I will not *grudge* at it,

* *Antealudibrio pene habuit verbum Dei, ac ſi tantum eſſent magnifica verba; ſed ſub phiala ſeptima myſterium Dei conſummatū erit, & tunc maximè florebit Divini verbi authoritas, cōſtantiſſima ejus veritate in ſingulis perſpecta.* Brig. in loc.

† *Amictus quidam gloriæ Dei in ultione adverſus hoſtes. Metaphorâ ab Heroë armis induto & in arenam adverſus hoſtes deſcendente, deſumptâ.* Glaſſ. Rhet. Sacr. p. 160. Eſay 63. 1.

it, I will not *mourn* under it as if I would have it otherwiſe; only I will *mourn* for my ſin that hath been the cauſe of it. This was *Davids* caſe for his child, his heart was ſet upon him, and he prayed earneſtly for him, with faſting; yet the *child muſt die*: and aſſoon as he ſaw the will of the Lord was manifeſted, he mourns no more, but with a ſubmiſſive ſpirit ſtoops under it. A man ſhould not continue the diſquiet of his ſpirit when the will of God is manifeſted, but with all *meekneſs* acknowledge his *wiſdom* and ſubmit to his *will*. It is an evil that the Lord reproves in *Samuel*, 1 Sam. 16. 1. *How long wilt thou mourn for* Saul, *ſeeing I have rejected him that he ſhould not raign over* Iſrael? The ſentence of *Sauls* rejection was gone forth from the Lord, and made manifeſt unto *Samuel*, though he was not as yet removed from the *Government* of the Kingdom, no not in *many years* after. Now

2 *Sam.* 12. 20. 21. *David acquieſcit ſententiæ, quā definitivam facto ipſo intellexit; agnita voluntate Dei acquieſcunt ſancti. Lavit ſe David ut ingrederetur Templum Domini; ille percuſſerat, non tamen eū habuit pro hoſte ſuo, ſed accedit, & eum adorat ſupplex, &c.* Petr. Martyr.

Videtur quod illicitus fuit iſte planctus, niſi Samuel ignoraſſet reprobationem Saulis. Pro hoc lugebat Samuel, quia definitebat Deus eum abjicere; noluiſſet tamen Samuel quod abjiceretur Saul; Licitus tamen fuit, quia lugebat ſolum ex quadam compaſſione, ut patet de pœnis damnatorum æternaliter, quia nulli licet pro iis orare; licitum autem eſt pro illis dolere, nihil orando. Toſtat in 1 Sam. 15. 9. 41.

Samuel

Samuel mourned for him, becauſe he was rejected of God: but when the will of God was made manifeſt, for him to diſquiet and trouble himſelf therein, as if all the future happineſs of *Iſrael* depended upon this one man, and that he did not rather look out, or ſeek to God for one more faithful to ſucceed: this was *Samuels* ſin, and for this the Lord reproves him. Nay, when the ſentence is gone forth from the Lord, he forbids his people *to pray*, Jer. 7. *Pray not for this people, for I will not hear thee.* The will of God being *manifeſted*, a man ſhould be ſo far *ſatisfied* with it, that he ſhould not pray againſt it, though it be the greateſt *miſery* that can befall the *Church* of God in this life; As that of the *captivity* was. For our prayers ſhould be according to the will of God, as it is revealed; and if the Lord hath once revealed his will, we ſhould not pray againſt it; neither ſhould our ſpirits riſe againſt it, but we ſhould ſtrive

Audiverat Samuel Domini ſententiam de Saule exaucloran-do; tamen non poteſt primo intuitu quinam id fiat animadvertere. Agnoſcens unctum Samuel Dei mandato, non poteſt repentè reverentiam illi abjicere. Non ſatis in peculiari hoc facto animadvertit, quid à ſe Deus poſtularet, ſc. Deum ut agnoſceret velle Saulis abrogare imperium, quod dederat, quia ipſius voci non obtemperaſſet. Calv. homil. in 1 Sam. 16. 1. *Pro toto corpore, pro ſtatu regni non debuit orare, quoniam ſciebat jam actum eſſe de populo illo.* Calv.

for

for a *holy* and *ſweet* compoſure of heart under it, and not be indulgent to ſullen and diſcontented mournings, as if I would it had not been ſo, or as if I would have had it otherwiſe.

10. *When the Lord doth manifeſt his will, be you inſtrumental and co workers together with him*; for that is our duty in reference to the *effecting* will of God. So do the Angels: When the man among the *Myrtle Trees* goes forth, immediately the whole heavenly Hoſt are on *horſe-back* behinde him,* *Zach.* 1. 8, 9. As ſoon as *Chriſt* appears, when he doth advance, ſo do they for the Churches deliverance. And when *Jeſus Chriſt* goes forth againſt *Antichriſt* (whom he will ſurely deſtroy with the brightneſs of his coming, and all the powers on Earth ſhall not be able to cure him the *deadly wound* given him under the Vials already poured out;) There are Angels

* *Chriſtus ſpecie humana ad tempus aſſumpta, inſidebat equo, ut celeritas auxilii & majeſtas dominii indicaretur, cujus ſtipatores ſunt Angeli, aliique Majeſtatis divinæ Miniſtri, qui Chriſto Regi, ut Equites inſtructi inſerviunt, ſive ad judicia impiis præſtanda, ſive ad beneficia piis conferenda maxima cum celeritate.* Tarnov. *Effuſio Phialarum ſignificat ruinam Beſtiæ Antichriſtianæ, & Septem phialæ totidem ſunt iſtius ruinæ gradus; eſt enim effuſio iræ Dei.* cap. 15. 1. Mede.

that

that joyn with him in the work. For the *Vials* are filled with wrath, *Revel.* 15. 7. by the prayers of the Saints: And by one of the *four Beaſts* (ſpoken of, Chap. 4.) given unto the *Angels* the Actors with God in this work: Called *Angels* (as I conceive) not properly becauſe heavenly Angels, thoſe miniſtring Spirits: though it is true, all is done by the conduct and aſſiſtance of the Angels: or they are *Principalities and Powers* in the *Government* of the World under Chriſt; but theſe Angels are men: not individual perſons, but men joyned together in a body to effect this work: For they are deſcribed to be cloathed with *linnen*, and their *breaſts girt with golden girdles*, that is, *amictu Sacerdotali ornati*; they had the Ornaments of the *Prieſts* upon them, becauſe they are called and anoynted of the Lord unto this ſervice, and becauſe they are made *Prieſts* unto God by *Jeſus*

Angeli ſunt homines purioris Eccleſiæ cives, ut apparet ex loco unde prodeunt & amictu; ſunt enim veſtes filiorum Aronis Exod. 28. 42. Brightm. *Quæ multorum manibus pervaguntur, Angelo tanquam rei gerendæ præſidi & Duci tribuuntur, quoniam Deus Angelos adhibet providentiæ ſuæ adminiſtros, in rerum humanarum converſionibus ciendis & gubernandis.* Mede.

Christ. These *Angels* do come in their order, and do pour out their *Vials*; and when the Lord is pouring out any of these (and that he is now eminently doing it, is confessed by all our Divines) it is good for a man to be instrumental, to be of the number of these *Angels*, to bear our part by *prayer* and *paines*, or whatsoever else we may contribute unto this work, saying, if the Lord will destroy the *man of sin*, I will be so far from having a hand in supporting of him, that I will put forth my hand also towards his ruine. For this is the *Amaleck* with whom the Lord will never have *peace* from *Generation to Generation*. And when *Antichrist* shall be subdued, and all *Antichristian powers*, there will be found Armies following of Christ upon *white horses*, a token of triumph and victory, *Revel*. 19. 14. And no man shall ride with *Christ* in *triumph* when the victory is won, who hath not rode forth with him against *Antichrist* unto the Battle.

Exercitus non tam ad prælium instrui videdetur, quam ab triumphum. Bright.

3. *A great part of the power of godliness doth*

doth consist in a submitting of our will unto the will of God in his ordering, effecting, disposing of the things of the world. And the grounds of it are these:

1. *Godliness is nothing else but exalting of God in the soul*; as it is the *abasing* of God in the soul that is properly *ungodliness*, low thoughts and vile apprehensions of God; and therefore the lusts of mens hearts are called ungodly lusts, *Iude* 19. * God is said to exalt himself, *Psal.* 57.5. *Psal.* 21.13. *Psal.* 148.13. *Be thou exalted in thy own strength*: And we are said to *exalt* God though he be the *most High*, Isai. 25.1. *Thou art my God, and I will exal thee.* † God exalts himself by his *works*, and the Saints exalt him in his *worship*: and it is in these high *apprehensions* of God that godliness doth

* Πορευόμενοι, *Hebraismo significante quotidianam vitæ consuetudinem. Est ἐπιθυμία τῶν ἀπόρρητων. Est in abstracto, & abstractum denotat essentiam: Cupiditatis essentia in aversione à Deo consistit. Est etiam vice Epitheti, sicut civitas sanctitatis est sanctissima, & populus anathematis, sc. summo anathematis devotus, ita cupiditates impietatum est planè impiæ, vel impientissimæ*, Gloss. Gram sacr. p. 110. Grotius in loc. † *Potentia infinita in se exaltari nequit sed respectu nostri cum fortitudinem suam potenter nobis ostendit. Exaltare dicimur, cum quampiam ad dignitates ascendere facimus, cum laudibus aut veneratione evehimus, &c.* Forer. *Unde* תְּרוּמָה *oblatio est, quia in altum elevatur dum offertur, & quod offertur Deo ad elevationem.* Aven. Preston of mans uprightness. *pag.* 36.

mainly consist. Now in this *submission* of will, God is very highly *exalted* in the hearts of the Saints.

First, *Hereby we acknowledge his soveraignty*, that he alone hath right to govern the world, because they are all the works of his hands: He is *God over all*; all are in his hands as *clay* is in the *hand of the Potter*. He only did give the Creatures their being, he only can give them a Rule, and appoint them to an end: therefore let God alone with the Government of the world. He is the *King of Kings, and Lord of Lords*: He builds and destroys, he plants and plucks up at his pleasure, and gives no *account of any of his matters*. He deposeth Kings and disposeth Kingdoms; and this God will have men acknowledge as the great honour that is due to him, *that the most high Rules in the Kingdoms of mortal men*. *Dan.* 4.17. Therefore doth the Lord great things, and works great changes in the world, that men may acknowledge his *Soveraignty*. In this did the holiness of *Ely* appear, 1 *Sam.* 3. 18.

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Deus unus in potestate habet regnum dare & auferre; Deus verus hoc agit occulto judicio, non continuò beatos facturus quibus terrenum regnum dederit, nec continuò miseros quibus ademerit, sed temporalia regna quibus voluerit, & quando voluerit, secundum prædestinatum ordinem seculorum, vel sinendo, vel donando distribuit. Aug. de consensu Evangel. l. 1. cap. 11.

He is * *Iehovah*, one that hath an *absolute soveraignty* over all the Creatures, and unto his authority I submit; *let him do what seems him good.* The world is but the *Lords house*, 2 Tim. 2.20. As in a *great house there be some vessels to honour and some to dishonour*; so it is in the world; let God alone with the Government of his own Family.

* *Hoc nomine Dei*, 1. αὐθύπαρξιν. 2. *creaturarum à Deo dependentiam.* 3. *Dei æternitatem.* 4. *immutabilitatem.* 5. *omnipotentiam.* 6. *veritatem significat.* Flac. Illyric. clavis script. part. 2. p.612. *Domus magna qualis Deo est hic mundus.* Grot. *Cæterum non convenit inter Interpretes an domus magna Ecclesiam solam, an totum mundum significet: contextus huc potius ducit ut de Ecclesia intelligamus.* Calv.

Secondly, *Hereby we subscribe to his wisdom that he only is able to govern the world*: For he is *wonderful in counsel and excellent in working*, Isai. 28.29. Though we cannot see the reason of his actions, yet the soul can say he only is wise, and there is no *searching of his understanding*. And when the Lord shall have perfected his work, and this rude draught of things shall be finished, there will then appear a glorious harmony in those things that for the present

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seem to be nothing else but as the Earth was at its first creation *without form and voyd.* But as the Lord then drew out each creature in its order and degree untill he brought forth this glorious *Fabrick*, that men and Angels admire: So he will do in the works of his *Providence* also. For there is as great wisdom of God seen in works of *Providence* as in the work of *Creation*: Sometimes his ways are in the *Sea*, *and his pathes in the great waters.* His wayes are *mysterious*, and he makes it his glory to out-wit the Creatures, as he did go beyond the wisdom of the *Angels* in the work of Redemption, and so (if I may so speak) he set them to School again, *Unto them is made known by the Church, the manifold wisdom of God*, Ephes. 3. 10. So he deals with his Saints in the ways of providence also. Therefore as the Angels do, so likewise do the Saints admire his

Τοῦτο χάειπτε ἦν τὸ τὸ μικρὸν τὰ μείζονα ἐγχειρισθῆναι τέτων εὐαγγελισήν· ὁ γὰρ τὸ μειζόνων γενόμενος εὐαγγελίσης τάυτη μέγας ὄζιν. Chrys.

Διὰ τὸ εἰς τὸ ἐκκλησίαν καὶ τὸ ἀνθρώπινον γένος οἰκονομίας· διὰ τῶν ἐναντίων τὰ ἐναντία καταρθόα, διὰ θανάτε ζωὴν, διὰ ἀτιμίας δόξαν, &c. Oecum. *Vide quantus honos hominum, quod hæc arcana consilia per ipsos Deus innotescere Angelis voluit: Multa & magna mandata fuerant Angelis data, sed nullum hujus par.* Grot.

wisdom

wiſdom in the work, even when the reaſon of it they cannot *comprehend*: And they do not think it ſtrange that God in his ways ſhould go beyond their apprehenſions: As in the anſwer of their *prayers* he is *able to do above whatſoever we are able to ask or think*; ſo likewiſe in the Goverment of the world, and in the ordering of all things here below; there is a wo pronounced againſt him *that ſtrives with his maker*; Iſai. 45. v. 9. 10. There are two things the Lord cannot take well from the *Potſheards of the Earth*. That they ſhould ſay, * *What makeſt thou? what begetteſt thou?* Or, *what haſt thou brought forth?* That is, the Lord will not be called to an account by the Creature, but men are to acknowledge his wiſdom, and to ſtoop to his will even when the reaſon of it is hid from them. And therein properly is grace ſeen. As it is reported of one † *Johannes Abbas* that

Epheſ. 3.20.

* *Si ad diſceptationem veniendum ſit, tam firmas ac ſolidas habebit rationes, ut convictos obmuteſcere cogat; neq; verò compeſcit hominum proterviam, quod ratione deſtituatur: ſed hanc ſibi poteſtatem vendicat ne ab hominum figmentis vocetur ad rationem reddendam.* Cal. † *Caſſianus l.4 c.24. Ubi & monet Monachos, ut præter Abbatis mandatum, nulla penitus voluntas vivat in eis, &c. Obedientia manca eſt quæ ſubjicit ſuperiori voluntatem non intellectum, manum non animum.* A lap. in Mal. 1.8.

he was commanded by his *Confessor* to go some miles every day to water a dry stick, which he did out of respect purely to the command, and he disputes not the reason of it. Should not we much more acknowledge the wisdom of God, though we are not able to comprehend the grounds of it? Secondly, that the thing formed should say to him that *formed it, he had no hands. Extremam apponere manum, Calv.* is to finish a work. And to say he *had no hands*, is to object that he left his work unfinished, or that he was not able to bring it to pass. And it is all one as to object *ignorance* and *impotence* unto God.

Obedientia est perfecta abnegatio propriæ animæ & corporis, mors voluntaria, vita sine sollicitudine, navigatio sinè damno, sepultura voluntatis; est iter facere dormiendo, onere suo aliis imposito. Climachus grad. 4.

Opus tuum impolitum est & informe, ac si pedibus non manibus esset elaboratum. A lap. in loc.

Thirdly, *Hereby we manifest that we delight to see God work his own glory out of all the cross actions of the Creatures.* There is but one thing that the Saints take care of, which is the *great end* of all their *desires*, the scope of all their *endeavours*, which they would secure more then their *lives*, and that is *Gods glory*, for which they account not *their lives dear*. This

glory

glory of God is *twofold*, either *essential*, and so his glory is himself, which *no man hath seen nor can see*; *or manifestative*, the shining forth of his excellency, in the discoveries of his Attributes. Now that the glory of the Lord might shine forth as the Sun, though all the Stars be *eclipsed*, he is well pleased. If the Lord please to make me a *footstool* that he himself might be exalted, into his own Throne, I rejoyce in my own abasement. If he will get himself a *name* by the *shaking* of the *earth* and *heavens*, by the overthrows of *Kingdoms*, as he will do by the general *conflagration* of the world at the last day, a Saint can with *rejoycing* stand upon the ruines of all things and say, *I have lost nothing*, my end is secured: God that *made all things for himself*, he rules all things

Gloriam Dei prædicat Scriptura 1. οὐσιωδῶς, *& essentiam denotat & proprietates essentiales.* 2. ἐνεργητικῶς *gloria Dei in operibus ejus gloriosis elucens; sic terra gloria Dei plena est.* 3. προτρεπτικῶς, *celebrationem & agnitionem illius Majestatis.* Gerh. loc. com. 2. sect. 18. p. 317. Glass. Rhet. sacr. p. 46. *Periculosum est sibi placere cui cavendum est superbire. Ille autem qui super omnia est, non extollit se; nobis namq; expedit Deum nosse, non illi; unde patet quod Deus suam gloriam non quærit propter se sed propter nos.* Aquin. 2. 2æ. q. 132. ad. 1um. *Eo fortior adversus cæli minas surge, & cum mundus undiq; exarserit, cogita te nihil habere de tanta mole perdendum.* Sen. q. nat. l. 2. c. 59. Psa. 76. 10. *Necesse est omnes homines quantumvis feroces & furentes tibi cedere, & si quid furoris adhuc vertet, ita coercet ut erumpere non possit.* Muls. λείψανον θυμὸν περιζωθὲν. Sym.

for himself; he will provide for his own *glory* in the midst of all the tumuls and turnings that are below. Now if he will cause *light to shine out of darkness*, and win to himself *glory* by working a *harmony* out of the *discords* of the Creatures, in this I can and will rejoyce. This is indeed the great happiness of a Saint; though in his *inferior ends* he may miscarry, yet he is always secured in reference to his utmost end. Whereas all ungodly men, as they *many times* fail in their *subordinate* ends, so they *always* miss of their utmost end, and therefore must needs be miserable; for the rule is, *finis ultimus perficit tam agentem quam actionem.* Therefore nothing can make a man happy but the securing of his *utmost end*: And nothing can make a man miserable but his missing of his *utmost end*. While a man therefore sees that to thrive and prosper, God answering *cardinem desiderii*, as *Austin* speaks of prayer, though he fails in many other things, which he in his judgement conceived necessary means conducing

Finis solus in mediis amari debet; ergo finis solum est ratio motiva voluntatis, & media qua talia tantum terminativa. Scot. disp. 3. 8. Gibeuf. de libertate creat. l. 1. cap. 11. §. 2.

Omnis finis secundarius ex ultimo acquirit perfectionem. Keker. log. de fin. c. 18.

cing thereunto, yet he is fully ſatisfied and well pleaſed.

2. *The power of godlineſs conſiſts much in ſelf reſignation unto God*; and the happineſs of the Saints is, to be in themſelves *fatherleſs*, to be put out of their own protection and proviſion, *Hoſea*, 14.3. The Church is deſcribed *leaning upon her beloved*, *Cant.* 8. 5. her ſupport is out of her ſelf, there ſhe takes up her repoſe, Pſal. 10.14. *The poor leaves himſelf with thee, they commit their ſouls unto him in well doing*, 1 Peter 4. 19. And they *commit their wayes*, Pſal. 37. 5. to him in the iſſues and ſucceſſes of them. Now a man that does commit all his own and the Churches affairs into the hands of God, brings all to him, and leaves them with him, let him do what *ſeemes him good*, which way ſoever God caſts it, his ſoul is ſatisfied, and he is quiet under

Fuerunt aliis hominibus cum Ethnicis tum Chriſtianis loca quædã exſtructa, & reditus conſtituti ad pauperum relevandam miſeriam; & is cui hæc provincia demandata fuit dicitur ὀρφανοτρόφος & βρεφοτρόφος, cum parvuli vel parentibus erant orbati, vel publicè expoſiti, & à parentibus non agniti. Greg. Tholoſſ. Synt. Juris, l. 15. c. 28.

Pupillus eſt 1. *Qui omni hominum præſidio caret, & ope humana deſtituitur.* 2. *Qui ſuæ ignorantiæ, nuditatis & inopiæ conſcius eſt.* 3. *Qui ſe totum curæ tutoris ſui committit, ac proinde humilis eſt & à tutoris metu & mandatis ſolus pendens.* Tarnov. in Lam. 5. 3. Zanch. in Hoſe. 14. 3.

his

his dispensations. *Grace makes a man solicitous for nothing but duty, as it makes a man to fear nothing but sin*; It is never troubled about events; but when the duty is done, though the *event* answers not his desires, he can as well *quiet his soul in God*, as if he had had all the success in the world. So doth the Lord Jesus Christ, *Isai.* 49. 4. * *I have laboured in vaine*: one word signifies to labour with a mans might, with his utmost diligence, even unto faintness and weariness: and the other word doth signifie *humidum radicale*: It is the same word that Christ useth *Psal.* 22. 15. *My strength is dried up like a Potsheard*, and yet even in that labour the event and the success is expresst to be לתוהו for confusion, which he intended for preservation, and for destruction which he intended for edification; *yet my work is with the Lord, and my reward with my God.* † A soul by reason of this *self resignation* can sit down satisfied and give up himself to God

* יגע significat laborem cum singulari molestia conjunctum. A Septuag. redditur per κοπιάω, μοχθέω, ἐκλείπω, uti Hab 2. 13. כוח Est humor nativus in quo vigor & robur corporis consistit: qui à laboribus assiduis & indefessis deficit & exarescit.

† Bis glorificatur Deus si votis successus respondeat; sed ubi nihil omiserint verbi ministri, non est cur eos pœniteat Deo placuisse. Calv.

as freely, having done his duty, as if the ſucceſs had anſwered his deſires. So may a *faithful Miniſter* lie down in his grave, and yield up his ſoul, with as much comfort as if the people had been gained. So may *a gracious magiſtrate*, as if the people had been preſerved and eſtabliſhed. And in this mainly doth the power of grace conſiſt, it enables a man to reſign all things, *The ſtate of Churches, Kingdomes, Families*, into the hand of that God unto whom he hath *committed his ſoul*; and he is as truly quieted in Gods diſpoſing of the one as the other.

2 Cor. 2. 15. τοὺς ὗς τὸ μῦρον λέγεται πάχειν, καὶ τὸ φῶς τοὺς ἀσθενεῖς σκοτίζειν, καὶ τὸ πῦρ οὐχ ὅταν φωτίζῃ μόνον οὐδ' ὅταν χρύσον καθαίρῃ, ἀλλὰ καὶ ὅταν ἀκάνθας δαπανᾷ, μάλιστα τὴν οἰκείαν ἰσχὺν ἐπιδείκνυται. Chryſ.

Uterq; Deo gratus eſt odor, & quo electi recreantur in ſalutem, & quo reprobi enecantur. Et ſi Deo ſuavis eſt odor, nobis quoq; eſſe debet, & abunde ſufficere ſi juſtam reprobis damnationem afferendo Dei gloriam promoveat. Calv.

3. *The power of godlineſs is mainly ſeen in a mans ſubmiſsion unto the word.* A gracious heart is *moulded* to it, as it was *begotten by it, Rom.* 6. 17. And the word is the Scepter of the *providentiall*, as well as of the *ſpiritual* Kingdom; the Lord rules all things by his *word* in the world, as well as in the *hearts*

εἰς ὃν παρεδόθητε *ſignificat doctrinam Evangelicam inſtar typi cujuſdam eſſe cui innitamur ut ejus figuræ cõformemur*. Beza. Ita κατὰ τύπον ſumitur. Heb. 8. 5. Grot.

hearts of the Saints. For as he hath ſtretched forth the *expanſum* of the Heavens over the natural, ſo he hath the *expanſum* of the word over the rational world: As appears by comparing, *Rom.* 10. 18. with *Pſal.* 19. 23. Now as they rejoyce to ſee the word to *run and be glorified* in the ſouls of men when they believe, which is Chriſts *ſpiritual Kingdom*; ſo likewiſe when great things are accompliſhed by it, in the world which is Chriſt *providential Kingdom.* We ſee *Pſal.* 29. the great effects of the Word in the diſpenſations of providence in the world. *The word of the Lord is powerful, it is full of majeſtie, it breaketh the Cedars, it maketh the mountaines to skip like a calf: Lebanon and Syrion like a young unicorn,* &c. Therefore in all the great changes that Chriſt makes in the world, when he hath accompliſhed them all, then his name is called *the word of God*, Revel. 19. 13. And the *ſword* by which he deſtroys his enemies is the *ſword that goes out of his mouth.* The Saints delight to ſee the word of God proſper

M. Tho. Goodwin. Ep. Dedicat. to the return of prayers.

Pſal. 149. 9. *Judicium ſcriptum intellige mandatur divinum, quod iis arma hæc pro libertate ſeu potius pro regno Chriſti propugnando & amplificando induit. Non ſuæ rationis ſed Dei jud.-cium ſcriptum exequi debent.*

Jer. 1. 10. *Vendicat Deus ſummum imperium ſermoni ſuo; tantæ eſt virtutis & potentiæ, ut emineat ſupra omnes mortales, nedum ſupra unam gentem.* Calv.

prosper and prevail, *Dan.* 9. 12. וַיָּקֶם *He hath caused his word to arise*, when the word doth not lie despised, but is exalted by the wonderful effects that are wrought by it, the Saints receive therein abundance of satisfaction, because they are the *Rules* of this word into which their hearts are *moulded*. Not only as governing the *spiriritual*, but also the *providential* Kingdom.

Rev. 19. 15. 21. *Verbum gladio comparatur propter vim pentrandi*, Heb. 4. 12. *& propter vim nocendi*, Mat. 10. 34 Glass. Rhet. Sacr. p 397. *Edvardus sextus Angliæ Rex, cum coronationis die tres gladii ei offerrentur in signum quod trium regnorum Monarcha esset, respondit, unum gladium adhuc deesse, sc. volumen sacrorum Bibliorum; ille, inquit, gladius spiritus est & omnibus his longe anteferendus.* Wolfius lect. memoral. cent. 16. An. 1550.

4. *The power of godliness lies mainly in emptying a man of his own ends.* Sin lies mainly in *ends*, and in that also doth the main of *godliness* lie. Now a man that is *Gods servant*, must have no ends of his own. As he must do his *masters work*, so he must aym at his *masters end*, or else he is his own servant, his own will he doth and not his *masters*. As it appears in the instance of *Iehu*, and in their *fasting*,

Rom. 14. 8.

δοῦλος ἐν μόνον δεσπότου δοῦλος ἀλλ' ὅλως ἐκείνου, *Vobis tantum & vestro commodo spectatis, non quomodo mihi obsequamini, sed tantum quomodo vestro morem geratis animo.* Tarnov.

Zach.

Zach. 7.5. *When you fasted, did ye at all fast to me, even to me?* did you not *fast to your selves*, and eat and drink *to your selves?* God owns nothing as a *sacrifice* unto him in which his *end* is not sought. Now a man that hath no ends of his own, how will he be pleased to see *Gods ends* prosper, and to be effected? and there is nothing makes a mans spirit bitter, when Gods work is finished, but when a man hath *missed his end in it*, Hab. 2. 1. *I will stand upon my watch-Tower and see, &c.* Every godly man hath a watch-Tower. * Some understand it to be *verbum Dei.* I will look into the word, and observe there how God accomplisheth all things, and brings them to pass, and how his works are a fulfilling of his word. But † others understand it to be *recessum mentis*, a mans own retiring thoughts and meditations, the observations of a

* *Militis personam gerit; consisto super munitionem, id est. verbum Dei à mea parte stat, quo confido, & cui credo, unde & loquor & aliis prædico. Si enim ille nutaverit, qui verbi dux & adservator esse debeat, tum actum est, vexillum succumbit, & vigil interemtus est.* Luth. *Stabo in specula mea, id est, in prophetiæ meæ sublimitate.* Jeron. † *Si quis propius expendat rationem Metaphoræ, facile intelliget speculam esse recessū mentis, ubi à mundo nos subducimus, &c. Si non statim apparuerit aliquid spei, tamen non frangar animo neq; deseram stationem meam.* Calv.

gracious

gracious heart. The Saints by the *word* can diſcern what purpoſes and deſigns God hath upon the *world*, and they obſerve how by his works he doth go on to effect and accompliſh theſe deſigns. Now to ſtand by, to retire a mans ſelf, and obſerve how in Gods workings thorough all the confuſions of the world, he doth accompliſh his own purpoſes, and that they are all *turned about* to bring to paſs what he hath determined ſhould be done; thus to ſee *Gods ends accompliſhed*, a Saint can exeeedingly rejoyce in it: This is the very joy of the *Angels* and *Saints* in Heaven; and whoſoever hath no ends of his own, he muſt needs rejoyce to ſee God in his workings bring to paſs his ends.

Hoc ſanctis Angelis gaudium affert quod diabolo regnum minuitur, Deo verò regnum augetur; vide quanta ſit humana malitia & iniquitas propter quod Angeli benedicunt Deo & lætantur, homines murmurantes invidia flagrant. Stella in loc. 15. 10.

Firſt, It *reproves* all thoſe that profeſs godlineſs, and yet their wils are exceeding oppoſite unto the will of God and his diſpenſations in the world. God works, but they cannot *approve* it; they would have it otherwiſe if it were in their power: And this is a temper of *Spirit* that may befal

Uſe. 1.

ſal a *gratious man.* We ſee it did *Jonah*, chap.4. God had cauſed a *gourd* to ſpring up in a night, and it was a preſent convenience unto *Ionah*, for it was a *ſhelter* unto him from the *Sun*, and he ſate under the *ſhadow* of it; this gourd the *Lord* ſmote by a *worm at the root and it withered*: For this act of God *Ionah* is angry, and he would juſtifie his paſſion before God, *he did well to be angry even unto the death.* If there be a ſlight advantage, a ſmall convenience, that a mans heart is ſet upon, as it was in this inſtance (for it is ſaid, he *was exceeding glad of the gourd*,) he is very apt to riſe in diſcontent againſt any of the acts of God that ſhall deprive him thereof. And this is the true occaſion of all the *grudgings and murmurings* in the ſoul: Every mans heart is full of *bitterneſs*, *repinings*, and *diſcontents*; the tidings they hear of the ſeveral workings of God in the world is to them as *Vinegar is to the teeth, and ſmoak to the eyes*, according as their party is concerned in it: It is *a terror to hear the report.* The evil

Non ignorat Deum loqui, & tamen non deponit animi ferociam; cum ſemel excæcatæ ſunt hominũ mentes aliquo præpoſtero affectu, etiamſi Dominus è cœlo fulminet non exaudiunt, & adhuc violenter occurrere non deſinunt. Calv.

evil of ſuch a frame of heart I ſhall ſet forth by theſe enſuing *conſiderations.*

1. *It is a ſin, and a great provocation againſt God.* The Lord came to *Jonah* and did reaſon the caſe with him, *doſt thou well to be angry?* The *interrogation* is both a vehement *negation* and a ſharp *reprehenſion*: He did not well in ſo doing. And this ſhould be enough to any gracious heart, who ought to *tremble at ſin more then Hell.* And it is a ſin that a man is exceeding prone to, yea, even the beſt men: For who could have thought, that *Jonah* who was ſo lately in the *Whales belly*, which he cals *the belly of Hell*, and was ſo greatly humbled under the *mighty hand of God*, and ſo graciouſly and miraculouſly delivered, but that he ſhould have been well pleaſed with whatſoever God ſhould do? ſo a man would think of thoſe alſo that have been greatly afflicted, and now glorioufly delivered; yet after all this *Jonahs* ſpirit is diſcontented for a trifle, he is angry though it be but for a gourd. But let ſuch perſons

Ex uſu ſanctæ linguæ talis interrogatio negat vehementiſſimè, ſicut contraria quam maximè affirmat. Tarnov. in loc.

conſider, the Lord himſelf will reprove it as an evil, he will not ſuffer it in his own people. Therefore ask thy ſoul in the midſt of its *bitterneſs*, what ſhall I anſwer *when the Lord reproves?* Is this a frame of ſpirit which I am able to *juſtifie* before God, or ſhall I ſay with *Jonah*, *I do well to be angry*, and ſo add iniquity to iniquity?

2. *It is not only a ſin, but it is a high degree of ſinning*; it is ſinning againſt God *with an high hand*, which will appear in two things.

1. *Hereby a man doth exalt his will above Gods will, and makes his will the rule of goodneſs*: As if the will of the Lord were evil, and his will good, which is the higheſt pitch of *Atheiſm* that the *Devil* himſelf can be guilty of; Now when the Lord hath manifeſted his will, that there ſhould be ſuch ſpeakings in the heart as theſe. But I ſhould have judged it better if it had been otherwiſe; what is this but to ſay, If my will had been done it had been better? for my will is the rule of goodneſs and not Gods will; con-

contrary to the frame in *Ely*, *Let him do what ſeems him good*; for that is good which is ſo in his account, that which agrees unto his will, and not unto mine. Secondly, *Hereby a man doth put God out of the throne of Government*, and takes upon himſelf the *Government* of the world, ſaying with *Abſolom*, *Oh if I were made a Judge and a Ruler in Iſrael, I would do you juſtice*. So theſe, if the Government of the world were in my hands, it ſhould be far better with the world then it is: If it were in my power, if I had the ordering of all things; ſo that though the Lord *ſits in Heaven, and his Kingdom rules over all*, yet as man in every ſin denies the wiſdom and the equity of his Law, as if he could make a better Law; ſo in all ſuch diſcontents and murmurings, he denies his Soveraignty in Government. And if it were in his power, his will is to take the Government out of his hand into his own, and then things ſhould be better ordered, and there ſhould not be ſuch *diſtreſſes* upon the *Churches*, and ſuch *confuſions* in the *world* as now there are.

3. *Hereby thou makest thy self wiser then God*; for he that will undertake to correct another mans actions, must therein at least suppose himself to be wiser then he. And therefore men that would bring in *new institutions* into the worship of God, and will not be content with those that he hath appointed, they do charge God with folly, and make themselves wiser then God. And therefore some of our *Divines* observe, that it is *a greater sin in Gods sevice, to do what we should not, then to omit what we should.* For by the one we shew the *difficulty* of the Law, but by the other, we charge the Law with *folly*. In the one we manifest our weakness to do the will of God, in the other our impudence to controll the wisdom of God. And as it is in the *institutions* of God, so it is in his *operations*. He that saith I would not have it thus, or thus, if it had been thus it would have been better, doth

Μηδέποτε τὸν Θεὸν εὐθύνας τῶν γινομένων ἀπαιτῶμεν, ἀλλ' ὅπερ ἂν ἐπιτάξῃ δεχώμεθα καὶ μὴ περιεργαζώμεθα μηδὲ πολυπραγμονῶμεν· κἂν ἀνθρωπίνοις λογισμοῖς ἄτοπον εἶναι δοκεῖ τὸ κελευόμενον. Chrys. hom. 2. in Rom. *Miles potestati obediens hominem occidit, &c. unde punitur si fecerit injussus, inde punietur nisi fecerit jussus. Quod si ita est jubente Imperatore; quanto magis jubente creatore?* Aug de Civit. l 1. c. 26.

not

not only ſet up his own *will* againſt Gods, but exalts his own *wiſdom* above Gods. But it will be found in this as in matters of inſtitution, *Vain man would be wiſe*. But howſoever we may account it as part of our wiſdom, it will be found to be but as mimicall dancings, and as Childrens plays before God in the end. And ſo the word 1 *Cor.* 10. 7. doth ſignifie, *Exod.* 32. 6. *The people ſate down to eat and to drink, and roſe up to play*. But men ſay, we think this would be better for *Gods glory*: that is as much as to ſay, you take more care for *the glory* of God then he doth himſelf. But if you took ſo much care of the glory of God, you would have reſpect to his Commands, and not ſin againſt him out of pretence of zeal for his glory. And it is as much as to ſay you know wayes that will make more for the glory of God then he himſelf doth. If the Lord would put the buſineſs into your hands, you could find out a way to ſecure his glory far better: that God doth not take a right courſe to *glorifie* himſelf, but were

παίζειν eſt puerorum more ludere. Talis ab uſus ſacrificiorum erat apud Gentiles ex ſacrificio epulum ex epulo facta eſt potatio; ex potatione comus, ex como ludus, &c. Epicharm. apud Athanæum. l. 2. *Surrexerunt ludere, intellige ſacræ ſcripturæ, verecundiam; luſum niſi impudicum non denotaſſe.* Tertul. de jejunio contra phyſicos, &c.

it in your power you would do it: As *John* the *Baptiſt* under a pretence of humility, *I have need to be baptized of thee, and comeſt thou to me?* And *Peter, Lord, Thou ſhalt never waſh my feet*; did ſhew forth the higheſt pride, in making themſelves wiſer then Chriſt. But you will ſay it would be better for the *Churches*: What is this but to charge God with want of love, tenderneſs, and faithfulneſs, as if the Churches were dearer to you, then they are to him? *Chryſoſt.* brings in a man complaning of the afflictions of the Saints. There was ſuch a man that did uſe to give much to the poor, was very beneficial to the Saints, but he fell among *Thieves*, and was robbed of all that he had, or ſuffered ſhipwrack and loſt a great eſtate, and now *the bowels of the poor* are deprived of their former refreſhments. Oh what pitty was it that the hand of ſuch a man ſhould be ſtraightned to whom the Lord had given ſo large a heart! Τίνος ἕνεκεν ὁ Θεὸς τοῦτο συνεχώσησεν. Have you more care of the poor, then God their Maker? He brings in the Example

οὐκ οὕτω σὺ προνοεῖς τῶν πενητῶν ὡς ὁ ποιήσας αὐτοὺς Θεὸς, &c.

Example of *Job*, who ſaith he did not eat his *morſels alone*, but the poor were nouriſhed with his bread, and *cloathed* with his *Fleece*, and their *bowels did bleſs him in the ſtreets*. But now his Eſtate is waſted, his Flocks and Heards are conſumed, by which ſo many poor were ſupported. Had it not been better that he had had his Eſtate ſtill, that did ſo much Good with it while he had it? Nay, * he brings in *Job* ſpeaking, *Though for my part I was unworthy to enjoy an Eſtate, yet the Lord ſhould have ſpared it for the poors ſake upon whom I did expend it.*

But he ſayes no ſuch thing, thinks no ſuch thing, οὐκ ἦν οὕτω λαμπρός. He was not ſo glorious and eminent, when he fed the poor with his abundance, as when he did bleſs God and gave thanks in the loſs of all things. Nay, he brought a greater glory to God, and gave a greater wound to the Devil by his example of *ſuffering and patience*, and became of far greater uſe to the *Church* and to the *Saints*, then ever he could have been by his Eſtate

* Εἰ ἀνάξιος ἤμην ἀπολαύειν εὐπορίας, διὰ γοῦν τοὺς μετέχοντας ἔδει φείσασθαι, ἀλλ' οὐδεν τούτων οὐκ εἶπεν οὐκ ἐνενόησεν· ἀλλ' ἤδει τὸν Θεὸν πρὸς τὸ συμφέρον ἅπαντα οἰκονομοῦντα. Τοῦ γὰρ ἐν πλούτῳ ζῶντα ποιεῖν ἐλεημοσύνην τὸ πάντα ἀφαρπάζοντα γενναίως ἐνεγκεῖν καὶ μετ' εὐχαριστίας πολὺ μεῖζον ὄστιν. μείζονα ἔδωκε τὴν πληγὴν τῷ διαβόλῳ, &c.

Jam. 5. 11. if he had enjoyed it. *We have heard of the patience of* Job, *and what end God made with him*; had it not been for his ſufferings, we ſhould hardly ever have heard of *Job* or of his patience. But now the Lord hath ſet him forth for a *pattern* to his Saints in all after Ages.

4. *In all your diſcontents, is this the way to prevail with God?* Will this make him change his hand? or *call back his word? Iſa.* 31. 2. לֹא יָסִיר He will not *call back nor make voyd his word.* His counſels being ſet, it is not all frettings of your hearts againſt them that will cauſe him to take other counſels, or will turn him out of the way. *The thoughts of his heart are from everlaſting*, and therefore it is your wiſdom, much rather to ſtrive to bring about your wils to his will, for there is no hope of bringing his will to yours. *In him there is no variableneſs, nor ſhadow of change.* You may change your courſe as *Baalam* did, and try if

Non faciet recedere, non revocabit, ſed perficiet quod verbo minatus eſt. Eſt Mioſis. A lap.

Pſal. 33 11.

Jam. 1. 17.

Balaam in ſtead of diſſwading the King from his evil enterpriſe, God having formerly forbidden him to curſe the people, he attempteth under the colour of Religious actions, building Altars, and offering Sacrifices, to change the minde and counſel of God, and to obtain his favour to curſe his people. *Ainſw. in Numb.* 23. 1.

upon

upon this *mountain* you can finde God to change his minde, and go from one *high place* to another, and think to prevail, but you do but deceive your ſelves, loſe your labor, and the Lord doth *deride* all ſuch vain enterpriſes of men; for the *thoughts of his heart endure throughout all Ages.*

5. *This is the way to provoke God to go forth in diſpleaſure, and to croſs thy will ſo much the more.* If the Lord go forth in a way of judgement, the means to pacifie him, is to *meet him*, as we are commanded, *Amos* 4.12. *Prepare to meet thy God O Iſrael.* Not to meet him in *a way of oppoſition*, to ſet up thy will againſt his, to ſet the battle in array againſt him, for that is but to ſet *bryars and thorns againſt him in battle*, but thou muſt meet him in *a way of ſubmiſſion*, as *Abigal* met *David*, when he was comming down to deſtroy *Nabal* and his Houſe, 1 *Sam.* 25.32. So when we are under the hand of the Lord, and our ſpirits ſtoop and ſay, *It is beſt Lord, beſt for me, and for thy Churches. It is the Lord, let him do what ſeems him good*; this

Te paves ad ſuſtinendum impetum iræ meæ, aut ut occurras mihi vera reſipiſcentia & emendatione. Druſ.

Eſay 27 4.

this is the onely way to prevail with God. But if men be like *a wild* * *Bull in a net*, when they are *full of the fury of the Lord*, and like *a raging Sea*, that cannot reſt, this is the way to provoke God, to go on in diſpleaſure. Nay, it is a very great Argument that he intends to go on, † *Levit.* 26. 24.

If a man be not *corrected to him*, he will puniſh him *ſeven times more untill he hath deſtroyed him*. And God doth every thing by weight and meaſure, makes every thing glorious in its time; at the laſt day (which ſhall be *a day of revealation*) the Books ſhall be opened, the Book of *Providence* as well as the Book of *Life*; and we ſhall ſee a glorious harmony in all the works of God: Yea, thoſe works which ye would have had otherwiſe, you ſhall ſee how neceſſary they were to come in their places and ſeaſons; and then what ſhame would it

* *Eſay* 51. 20. תּוֹא *bis tantum legitur ſacris bibliis, hoc in loco & Deut.* 14. 5. *à Sept. redditur per* ὄρυγα, *&* σάτλιον *bovem ſylveſtrem ſignificat, eſt animal ſuperbum, & ferox,* 1. *Quod jugum ferre nequit,* 2. *Quod ſe circumſcribi non patiatur, & ideo derivatur à* תָּאָה *Limitavit, per antiphraſin.* 3. *Quod illaqueatum & irretitũ cunctis & venatorũ furori ſit expoſitum.* 4. *Quod omnibus in platea ſpectandũ proponitur.*

† תְּוֹסְרוּ לִי *Si non eruditi fueritis mihi. Montan. ut caſtigati, ut redeant.*

it be to you, before men and Angels (if the Saints could be aſhamed at the laſt day) that the whole plot of God ſhould have been changed, and the glorious order, and beautifull agreement of all his Providences been defaced, that ſo your will might be accompliſhed to ſerve a particular end, ſome low and inferior deſign? as if the whole order of the Creation ſhould be perverted for us. And we may as ſoon expect, that God ſhould change the works of *Creation*, as the works of *Providence*, and as ſoon finde out a better order in the one, as in the other.

Uſe. 2. When you look upon the ſeveral turns of Providences that are now in the world, do you labor to ſubmit your wils unto Gods without *fretting*, and without *murmuring*; do not riſe up againſt the *mighty hand of God*, but humble your ſelves under it, and in *due time he will exalt you*, 1 Pet. 5. 6. It may be ſometimes the Lord orders things ſo, that they do act contrary to your deſires and expectations; ſometimes the Clouds give their rain un-

unſeaſonably, and the winds unſeaſonably blow; the ſtars by their influences ſeem to fight againſt you, and ſometimes after all your labor, the Earth doth not *yield her encreaſe, but thorns do grow inſtead of wheat, and cockles inſtead of barly*. It may be the Lord denies thee the fruit of the womb, or elſe gives a comfort, as he did a Guord to *Jonah* for a day, and he blaſts it at night; though it be the deſire of thine eyes, and the joy of thy heart; it may be the Lord doth ſet up *the right hand* of thy Adverſaries, and they that *hate thee*, triumph over thee; and the Church is *broken in the place of Dragons, and covered with the ſhadow of Death*: Now ſay with a heart *melted*, into the will of God, *Let the will of the Lord be done*: *He is the Lord and his will is the Rule of goodneſs*. And although the *will of nature* would ſeek its own preſervation, yet let it ſtoop unto the *will of Duty*: And ſay, while the Lord is pleaſed to have it ſo, I do not deſire to have it otherwiſe. We are to pray with *ſubmiſſion* unto his will in *our works*, Jam. 4. 15. *If the Lord will*,

Math. 26 42. Diſtinguitur in Chriſto voluntas ut eſt natura quæ dicitur θέλησις, voluntas ut eſt ratio, quæ dicitur βούλησις, Aquin. p. 3. q 18. a. 3. o.

will, we will do this or that; and therefore we are to submit to his will *in all his works*, and say, If the Lords *will be so, we have no will of our own, we will not the contrary*. Now to bring a soul into such a frame, there are these ensuing considerations which the Saints may finde useful in all these great *concussions* and *shakings* of Kingdoms and Nations.

παιδεύων καὶ τῆς φύσεως ἐνθελκούσης ἕπεσθαι τῷ Θεῷ. Chrys. hom. 84. in Math. *Voluntatem nostram voluntati divinæ plenissimè unire, sine retractione cordis cum quadam complacentia mentali medullium in omnibus adversis quæ contingere possunt ut divinum beneplacitum fiat ei summum, desiderium sive sint adversa exteriora, persecutiones, divisiones, scandala; sive interiora, ut subtractiones gratiæ, divinæ influentiæ, consolationis æternæ; sive obnubilationes mentis vel infrigidationes affectuum sive tentationes*, Harph. Theolog. Mystic. p. 570.

1. *Whatsoever the Lord doth, he doth by counsel.* It is not barely an act of will, but of will guided by counsel, Ephes. 1. 11. *He works all things according to the councel of his own will*: And this councel is taken from eternity. The Lord hath a *book of providence*, as well as of *life*; *In thy book are all my members written*. And that book in the *Revelation* that was *sealed* with *seven Seals*, is not the book of Gods

Psal 56. 8. Psal. 139. 16. *Est liber providentiæ Dei generalis omnes creaturas concernentis, à quo deleri est morti tradi*, Exod. 32. 32, 33. *Est & liber vitæ, qui catalogus est, sive singularis illa salvandorum cognitio*. Glass. Rhet. Scar. p. 157.

Election,

Election, but the Book of *Gods dispensations* in the world, *Liber fatidicus*, the Book setting forth the counsels, and designs of God upon the after Ages of the world. They are not Counsels taken up *De novo*, or as occasion serves, upon a particular interest, and for a particular end, but they were counsels taken up in reference unto the general frame and ordering of all things, and that from everlasting. Therefore *Zach.* 6. 1. the Instruments of vengeance are said to be *Chariots* that came forth from between the *Mountains of Brass*; which is to be understood of the Decrees of Providence, which are as *Mountains of Brass*, unchangeable. Therefore should not my will stoop? Should I submit unto the Decree of God, in reference to my eternal estate, and shal not my wil be subject unto his Decree, in ordering of Providences in respect of the things below? all which do conduce unto that eternal end.

Non dubium est quin per montes intelligat providentiam Dei vel arcanum consilium, quo omnia decreta sunt ante creationem mundi. Calv.

Montes duo sunt, sapientia & decretum; dispositio & definitio; potentia & providentia Dei; præordinatio, & executio. A lap. *Judicia Dei abyssus multa; quapropter Angeli qui ea exequuntur, prodeunt è profunda valle inter duos montes,* sc. *ex cujus abdito firmissima & ineluctabilia consilia.* Drus. Tarn. In loc.

Shall

Shall not the Lord have what deſigns upon the world he pleaſeth? when the *Earth is the Lords and the fulneſs thereof*; *of him are all things*, as the firſt cauſe, and therefore *to him* ſhould all things be as the laſt end.

2. *He hath committed all things in the matter of Government unto the Son.* He hath laid the *Government upon his ſhoulders*, not only in the *ſpiritual*, but in the *providential* Kingdom alſo; which ſome *Divines* call a *Kingdom of power*, which is exerciſed over all men and all creatures, and a *Kingdom* of *Grace* which is exerciſed over the Church; both which are intended in that petition, *Math.* 6. 10. *Thy Kingdom come*; for therein we deſire, *That Chriſt would ſo Govern all the creatures, both in the natural courſe of things, and in the Civil and Domeſtical Government of men; yea, in the Rule of Devils themſelves, in ſuch ſort as they may ſerve for the good of his Church:* And therefore he is called *King of Nations*, in reference to his works, *Jer.* 10. 7. as well as *King of Saints*, in relation to his worſhip, *Rev.* 15. 3.

Aſſemblies Catech. *p.* 53.

Dr. *Vſhers* Sum of Chriſtian Religion. *p.* 361.

Hen. Scudders Key of Heaven. *p.* 153. Mr. *Tho. Goodwins* Serm. the Intereſt of *England*, p. 44.

That

This will clearly appear out of the word under theſe conſiderations:

Propheta non tantum in Cœlo Deum regnare docet, verum moderari res terrenas, & hac ratione extendit ejus potentiam per quatuor mundi plagas, &c. Calv.

1. *That the Rule and Government of all the creatures in Heaven and Earth is in the hand of the Son,* Ezek. 1. We have ſet forth the order, and ſubordination of cauſes in the Government of all things: The *Wheels* note, the changes and turnings of all things below, but theſe are governed by the the *living creatures*; the Lord making uſe of the Miniſtry of the Angels in the ordering of all things; *for the ſpirit of the living creatures is in the Wheels.* But ver. 25. 26. is a *Throne* above that of the Angels, *Over the heads of the living creatures a Firmament: upon the Firmament the likeneſs of a Throne, and upon the Throne the likeneſs as the appearance of a man.* That this is to be underſtood of *Chriſt*, is granted generally by Interpreters, and that the *Throne* notes a Kingly power, and that the *voyce from the Firmament*, unto the living creatures, was to order and command them in their Adminiſtrations. And the ſame is ſet forth plainly, *Joh.* 5. 22.

See the Expoſition of Mr. *W. Greenhil* of this Viſion.

The

The Father judgeth no man, but he hath committed all judgement to the Son. Judgement is after the manner of the *Hebrews*, put for the Government and Administration of all things, as is it used, *Jer.*23.5. & 33.15. and the same is intended which the Apostle speaks of, 1 Cor. 15. 26, 27. *He hath put all things under his feet; and in that he saith all things, its manifest that nothing is excepted, but he that did put all things under him:* Not as if the Father had put himself out of Authority; but two things are here plainly set down, as *Paræus* hath well observed. 1. That all things in Heaven and Earth are by the Father subjected unto Christ, as the Ruler of them all. 2. That they are so by the Father given into the hands of the Son, as that the Father still retains the Government in himself; Christ being in the Kingdom but the *Fathers servant*. The same is plainly asserted *Mat.*28. 18. *Joh.*17. 2.

2. This Kingdom and Rule over all the works of God doth belong unto *Christ*, not only as he is *the second Person*, and so equal with the *Father*;

Judicium pro Imperio & potestate accipit secundum phrasin linguæ Hebraicæ. A Patre Christo traditū est regnū ut arbitrio suo Cælū ac Terrā moderetur. Nec sensus est quasi Pater prorsus se abdicarit à judicandi potestate & authoritate, sed quia judicat cum Filio, in Filio, & per Filium. Calv. Kemnit. *Pater in sua propria persona neminem regit, sed per Filium; Ita tamen ut Christus est vicarius Patris, ab eo dependet & ei in regiminis administratione subordinatus est.* Calo. 2. c. it. sic. c. 5. §. 283.

but being *God Man*, having undertaken the Office of Mediator, so was the *Government* put into his hands immediately, which is evident. 1. From the manner of the *derivation* of this Kingdom; it comes unto Christ by *donation*, and therefore must come under an Act of Will, which as he was God he could not do. *Joh.* 5.22. It is δέδωκε, *he hath given all judgement to him*, ἔθηκα Heb. 1.2. *Whom he hath appointed or put heir of all things*, κατέστησας Heb. 2. 7. which signifies to set a man in an office, to constitute a man to an employment, *Act.* 6.3. *Tit.* 1.5. *Math.* 24.47. And so much is plainly expressed, *Joh.* 5.27. *He hath given him authority to execute judgement, because he is the Son of man.* 2. From the time of its *resignation*; for the Kingdom is but *Oeconomical*, committed to Christ by way of *Office*, and for a time, and then he is to *deliver it into the hand of the Father, that God may be all in all*, 1 Cor. 15. 24, 28. * But first he must *put down all Rule, and Authority, and Power*, which hath been substituted by him; either Ecclesiastial Officers in the Church, or Civil

Pedibus subjecere est in potestatem tradere; & pedibus conculcare est hostibus insultare. Glass. Rhet. sacr. p. 349.

Super Angelos constitutum accipimus unigenitum Filium, & nulla creatura subjecta non erit, cui primates spiritus subjiciuntur. Aug. in Psal. 8.

* *Potestates legitimas à Deo ordinatas comprehendo; sicut finem accipiet mundus, ita & Politia & Magistratus, tum in Cœlo principatus Angelici, tum in Ecclesia cessabunt Ministeria & praefecturae, &c.* Col. in loc.

Civil in the State; yea, I conceive it to be extended, even to the *Principality of the Angels alſo*, which as it began under the *Mediatory Kingdom*, ſo it ſhal end with it.

3. The Lords intent in ſetting Chriſt over *the Kingdom of Providence*, was, that he might Rule and over-rule all things for the good of his *Church*; for whoſe ſake he undertook it, for whoſe good he adminiſters it, and when their number is fulfilled, he will deliver it up, as having *finiſhed the work* that was given him to do, and therein accompliſhed all his Fathers ends, Joh. 17.2. *Thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him.* And *Eph.* 1.22. *He* hath put all things under his feet, and given him to be Head over all things to the Church, which is his Body, &c.* And there is required of us a *ſubjection* unto Chriſt, as *King*, in both theſe *Kingdoms*, committed unto him by the *Father*; and to ſubmit unto him in the one and not in the other, is to deny Chriſt that *honor* which God the Father hath inveſted him with.

* *Magna conſolatio quod tantum Imperium habet is, qui id exercet* Eccleſiæ *bono, ſicut caput conſulit corpori.* Grot. God of his grace hath not only given us a head, but ſuch a head to whom all things are ſubject. *Baines in Eph.* 1.

Now Christ is *God the Fathers servant* in the Government, *Esay* 42. 1. As he is called *Gods King*, Ps. 2. 6. He rules *from him*, he rules *for him*: And as Christ is his Fathers servant, so should we be the *servants* of Christ. Christ serves all the plots of his Father; all *his eternal *Counsels* are made known unto him, he does only accomplish what God the Father hath *decreed*. So should we also be the servants of *Christ*, to serve all his *ends* and *designs*, as Christ doth his Fathers. Now there is a double engagement lies upon Christ in reference to this Kingdom of Providence.

First, *Ratione Officii*, as there is a trust put in him by God the Father; and so we may rest assured he will be faithful unto him; For he hath accomplished all things, and hath not spared his own *life*; he *loved it not to death*, in reference to his *spiritual Kingdom*; therefore he will be faithful also in the *providential Kingdom*, which is given him not only as part of his Office, but as a part also of his reward, being set at the *right hand of God*; and thereby being

*Joh. 5. 19 20 *Pater nihil facit nisi per Filium; & Filius nihil facit, nisi quod Pater per ipsum operatur. Ostendit Patrem esse authorem eorum quæ Filius facit; simul & Filium esse agens intelligens qui videt & cognoscit quæ Pater cum ipso & per ipsum operatur. Nec dicit alium novum motum, sed quod videt Patrem in præsenti facientem, hoc Filius una cum Patre facit. Kemnic.

ing made both † *Lord and Chriſt.*

Secondly, *Ratione Dominii*; for he did purchaſe all the creatures. There was not only a *debt* which he paid, but there was a *purchaſe* which he made, and that was of all the creatures, * for the Churches ſervice; he bought the *ſervices* of ſome, and the *perſons* of others: He bought ſome as *ſons*, others as ſervants: Which may be the meaning of (though it be commonly otherwiſe interpreted,) 2 *Pet.* 2.2. *They denied the Lord that bought them.* In both theſe reſpects we may be ſure, as a *purchaſe* made by himſelf at a dear rate, and as *an office* committed to him by his Father, he will order all things ſo, as they ſhall be to his own glory, and his Fathers ends: And therefore we ſee that all the changings and *ſhakings* in the world are attributed to Chriſt, *Heb.* 12. 25, 26. *See that*

† Act 2.36. *Chriſtus fuit Rex & Dominus ex quo cæpit eſſe Mediator, & non demum factus eſt poſt reſurrectionem; ſed locus intelligi debet de ſolenni declaratione quæ tum facta eſt cum Chriſtus conſedit ad dextram Patris.* Maccov. Theſ. Theolog. par. 3. diſp. 15.

* *Conſtituit Chriſtum hæredem omnium*, Heb. 1. 2. *Sumus & nos cohæredes Chriſti*, Rom. 8.17. *Cujus hæredes ſumus? Dei,*

cujus & Filii. Quæ Dei hæreditas? Omnia ſunt Dei; omnia igitur noſtra quæ Dei ſunt; ſumus enim hæredes ex aſſe, 1 Cor. 3.21. *Hæreditas Chriſti gemina eſt; gloriæ & dominii; in utramq. partem nos ut fratres recipit.* Par. in Rom. 8.17. *Chriſtus meruit nobis omnia bona ſupernaturalia & omnia auxilia, ſive præventientia, ſive ſubſequentia; ac univerſa illa bona etſi bona ſint nobis extrinſeca, quæ rationem induunt mediorum ad noſtram ſalutem.* Vincent. Aſturicenſ. de habit. Chriſti grat. præfect. q 5. p. 259. Reinolds in Pſal. 110. 4 p. 455.

ye refuse not him that speaks from Heaven, whose voyce then shook the Earth, &c. It was Christ that did shake the Earth in the giving of the Law. And it is he that is said *once more* to shake not only *Earth*, but also *Heaven.*

Relativum τὸ non possumus referre nisi ad τὸν λαλοῦντα, hoc est ad Christum quem Mosi opposuit. Par. *Illud non ad cœlum speciatim refertur sed ad rem totam. Magnas antehac fecit rerum mutationes, sed restat longè major.* Grot.

3. *Christ hath made his Providential Kingdom subordinate unto his spiritual Kingdom:* he doth rule all things in the world onely for the good of his people; It is for their *sakes* the world stands, and therefore it is for their *good* and in subordination thereunto, that the world is governed.

Propter Ecclesiam in mundo durat mundus, alioquin uno momento conflagraret cœlum & terra, quia mundus non est dignus uno grano tritici; siquidem plenus est blasphemiis & impietate. Nisi oratione & doctrina sustentaret Ecclesia mundum, uno momento perirent omnia. Luth. in Gen. 30. & 34.

For first, All creatures made for mans use were at first put under mans Covenant, and therefore when man sinned, his curse did reach unto them also, *Gen.* 3. 17. If there had not been a second Covenant revealed, man had perished, and all the creatures for his sake.

Secondly,

Secondly, It is by the Covenant of Chriſt, and under the Government of Chriſt that they are at this day eſtabliſhed, *Eſay* 49. 8. *I will give thee for a Covenant of the people to eſtabliſh the Earth:* It muſt have the ſame extent with the people to whom he is given as a Covenant; but that was not to the Jews only, and therefore it cannot be reſtrained only to the Land of *Judea. Pſal.* 93. 1. *&* 97. 1. is commonly expounded of the Kingdom of Chriſt.

Thirdly, The creatures for this cauſe, *wait to be delivered from the bondage of corruption into the glorious liberty of the Sons of God,* Rom. 8. 21. The *Vanity* which I conceive the creature is ſubjected to, is a Vanity of ſervice to the luſts of Satan and Sinners; and the reaſon why they are by God ſubjected thereunto, is, becauſe the Lord hath a number of Sons to be carryed through the Wilderneſs of this World and when they are perfectly delivered from corruption, then ſhall the creatures be delivered from the bondage of corruption. *Quemadmo-*

dum mundus propter hominem conditus est, & propter lapsum illius corruptus, ita ad gloriam electorum dissolutus restituetur. Gomar. in Rom. 8.

Fourthly, The continuance of the World is only to advance the ends of the Kingdom of Christ: Its attributed to the *patience* of God, 2 *Pet.* 3. 9. *Rom.* 9. 22. but all the attributes of God are exercised by Christ in his Government, and it is for to bring men to repentance, which only belongs to the second Covenant, and till the Kingdom of Christ be perfected, the World is reserved by the Word of God, and then shall the ancient curse be executed, *All things shall be dissolved; the Earth and the works that are therein shall be burnt up.* And for this cause, *Ephes.* 1 22. it is said, *he is made head over all things unto the Church* *. He is the head of the Church, and over all things, for the *Churches* sake. The Church is his *body*, the *Lambs wife*, the *dearly beloved of his soul*; therefore seeing it is for their sakes that he hath undertaken the *Government* of all things, surely

* *In bonum Ecclesiæ obtinet hoc Imperium* Grot. in loc. Eph. 1 23. Rev. 21. 9. Jer. 12. 7.

ſurely all things ſhall be ſo ordered, as they ſhall turn to their *ſpiritual* good and advantage in the end. Conſider how dear the *Church* is unto God the Father *, that he did commit it as a *depoſitum* unto Chriſt to keep. They are therefore ſtiled *Thoſe whom thou haſt given me* ||. And conſider how dear the *Church* is to *Chriſt* who hath purchaſed it with his own bloud: Therefore if the *Father* will truſt him, and if he be ſo far *engaged*, that he ſhall looſe all his ſufferings if the Church miſcarry; we may truſt him much more. He will ſurely order all things in a way of Providence, ſo as ſhall tend to their advantage, though it may be for the preſent they cannot ſee it: For he is the Wiſdom of God, and the glorious *Artificer*, that the Lord doth and will uſe in the accompliſhing of all things. And therefore he is called אָמוֹן *a cunning workman*, Prov. 8. 30. * The word doth ſignifie *Artificem arte ſua excellentem*, and it is ſo rendred, *Cant.* 7. 1. Therefore as when ye are ſtrangers to the *Myſtery* of an Art, and look upon ſome curious

* Joh. 16. 27. Αὐτὸς *apud Græcos ultroneum ſignificat*, ſc. *Pater ultro vos diligit, etiam nemine rogante*, Eraſm. *unde Nonnus vertit* αὐτοκέλευστος ἐμὸς γενέτης ἀγαπάζει.

|| Jo. 17. 11. Act. 20. 28. *Quam hominibus impoſſibile eſt, mixtum fermentum ſeparare à paſto, tam impoſſibile eſt diabolo Chriſtum ab Eccleſia ſua ſeparare.* Luth.

* *Duo habet ſignificata.* 1. *Artificem probatum.* 2. *In ſua arte excellentem* Jer. 46. 25. & 52. 15. Nah. 3. 8. *Septuag. vertunt* ἁρμόζουσα. Glaſſ. Onomat. p. 61.

curious Artiſt, ye wonder what he is doing, and how he will bring about his end: but yet ye truſt him with it, and ſay, Let him alone, we are to confide in him in his own Art: and ye can take pleaſure to ſtand by and look on; ſo ſhould ye do unto *Chriſt* in the Government of the world, truſt him with it, for he will effect all that is in his heart. He is the *cunning Artiſt, able to do above what you can ask or think.*

4. *The Lord Chriſt hath ſubſtituted this Spirit as his Prorex.* The Spirit doth govern for him both in his *providential* *, and in his *ſpiritual Kingdom.* Chriſt *dwels* in the hearts of his Saints by his *Spirit*, and he rules all the affairs of the world by the ſame *Spirit.* It was by the Spirit that the world was created; the *Spirit moved upon the face of the waters*: The word מְרַחֶפֶת || ſignifies to move upon them as the wings of a fowle move upon her young,

Epheſ. 2. 22. 2 Cor. 3. 18.

* Rom. 8 14. *Spiritus ſanctus replet totum orbem terrarum; aliter autem replet ſanctificante gratia, ſicut ſanctos, aliter attestante atq; ordinante præſentia, ſicut omnia.* Aug. ad Simplician. l 2. q. 1. u *Spiritus ſanctus nunquam otioſus eſt in piis, ſemper aliquid agit, quod pertinet ad regnum Dei.* Luth. || *Sicut aquila ſuper pullos ſuos alas motitat, illis fovens & ſuſtentans, &c.* Mercer.

young, to bring them forth. The ſame Spirit that moved upon the creatures in their *creation*, doth by the ſame wings in a way of providence move upon them to *perfection*. And therefore when the *Angels* [a] *act the wheels*, the Spirit of Chriſt moves them; *which way the Spirit went, thither their Spirit was to go*, Ezek. 1. 20. Therefore Zach. 4. 7. [b] *It is not by power nor by might, but by my Spirit*; The Spirit wrought it in a providential way, by *raiſing* up the *ſpirits* of men. *Zach.* 6. 8. [c] They that are *gone out into the North Country have quieted my Spirit in the North.* There was a great *deſign* of God to accompliſh, and the *Spirit* would never be pacified; he was reſtleſs as it were, till this work was fulfilled. For the Spirit is as truly *engaged* in it, being the Spirit of Chriſt *Mediator*,

a Ezeck. 1. 12. 20. *Spiritus non accipitur pro animo vel conſilio, nec pro voluntate aut anima hominis, prout* Calv. *Sed ſpiritus Dei eſt, æquabiliter impellens tam rotas quam animalia. Cœli ac mundus ſunt quaſi currus Dei præſidentis ſpiritus; per Angelos gyrat Cœlos, tempora & omnia creata; eaq; ſuaviſſime ac fortiſſime regit & movet.* A lap. Greenhil in loc. *b Spiritum vocat virtutem à Dei ſpiritu manantem, qua animi eorum confirmabantur & excitabantur ad opus faciendum, uti* Ezra 5. 1. & Hag. 2. 5. Druſ. c *Per vocem ſpiritus quidam vindictam Dei intelligunt, quæ cum ad ſatietatem effuſa ſit, tum ſpiritum Dei vindictæ cupidum ſedare, vel facere acquieſcere dicuntur.* Pemble, &c. *Traditum eſt mihi ab Hebræis, quod Alexander & omnes Macedones qui egreſſi ſunt poſt Medos & Perſas requieſcere fecerunt Spiritum prophetalem, eo quod Dei voluntatem contra Medos impleverint.* Jerom in loc.

diator, as Christ himself is *engaged* unto God the Father.

5. *The Lord hath erected another subordinate power, which is that of the Angels.* For the Wheels do not move alone, but the *Spirit of the living Creatures is in the Wheels.* Now the *living creatures are the Angels*, Ezech. 10.20. And for this cause they are said to be *ministring Spirits for the good of the Elect.* And they not only minister to the *Saints*, but they minister to *Christ* also, in all his works in the world, for the Saints sake: Therefore in *Revel*.8.1.& 16.1. the *Trumpets and the Vials*, are said to be given into the hands of *the Angels.* They being the Instruments chiefly used in them; and all other persons shall be acted, moved by their *ministry.* Now we know they are *holy Angels*, they know the *will of God* as they see the *face of God*: and they are faithful unto Christ, unto whom as *Servants* they are subjected. For he was made *lower then the Angels*, Heb. 2.7. βραχύ τι but *for a little time*; but now he is exalted above Angels, and Principalities, and Powers, and

Ezech. 1. 20. *Omnino hoc verum est quod Deus mundum hunc visibilem gubernat non tantum per homines sed etiam per Angelos.* Luther in Gen. 19. &c. *Angelorum officium duplex est; superius canere gloriam in excelsis Deo: Inferius erganos & creaturas est vigilare, gubernare, militare, &c.* in c. 32.

Col 2.10. 1 Pet 3 22.

and they made *ſubject* to him; and we know that Chriſt is their head, and they make up one body in Chriſt with the *Saints*, for there is an ἀνακεφαλαίωσις *of things in heaven and things in earth*, *Eph.* 1.10. We are all ſervants of the ſame Family, and brethren. The Angel himſelf acknowledges, *Rev.* 19. 10. *I am thy fellow-ſervant & of thy brethren.* Now we need not doubt but they will order all things for the Churches good, knowing the mind of God fully in all his works, in which they are imployed; which makes them to go and come like *lightning*. When therefore the Spirit works, and the Angels work, and all of them concur; ſhould man repine? ſhould man reſiſt?

Metaphora ducta eſt à re oratoria. Camer. *Eſt ἀναγωγὴ in ſumma colligere; ut* Rom. 13. 9. *Per Chriſtum tanquam caput.* Grot. ἀνακεφαλαιοῦν τὰ πάντα συνάψαι, μίαν κεφαλὴν τοῦ ἐσχάτου ἀγγέλοις καὶ ἀνθρώποις τὸν Χριστόν. Oecum. *Sicut mali Angeli & diaboli inviſibiles infenſiores hoſtes ſunt, quam viſibiles; ita optimi & conſtantiſſimi amici ſunt Angeli inviſibiles, qui fide & benevolentia & omnibus officiis amicitiæ viſibiles amicos longè ſuperant.* Luth. in Gen. c. 24.

6. *The motions of providence in ordering the affairs of the world, are ſometimes croſs and perplex motions*, going beyond the reach of the ableſt and moſt skilful men. There is as it were a *Wheel in the midſt of a Wheel*, Eze. 1.16. *Com-*

Complexio transversa; they move like the motions of Watches, crosswise, one Wheel acts another by a cross and a quite contrary motion, so that the greatest *Statesmen*, the wisest *Polititians* are puzled by it, they know not what mysteries there are in Providences. They cannot discern whether the Wheels move forward or backward. As sometimes when the *Scots* molested this Nation, the Inhabitants called in the *Saxons* for their Assistance, but they did effect that, which they did intend to avoid, for they conquered and subdued the Nation to themselves. The motions of Providence are so perplex and various, that it comes not within the compass of the wisdom of man to gather any certain *Conclusions* from them. The Lord will not have man *to finde any thing after* * *him.*

Cur duplices fuerint Rotæ videndum est; nempe quia Deus non videtur tenere rectum cursum, sed habere varias conversiones & quasi inter se contrarias, acsi distraheretur agitatio ubi inspirat vigorem creaturis, &c. Calvin in loc.

Rotæ erant implicatæ, ne speremus illarum motionum rationes à nobis percipi; si secundum humanam rationem de operibus Dei & eventis judicamus, tanta est perplexitas, ut nos explicare non possimus, &c. Lavat. * Eccles. 7. 14. sc. *Ut nihil divinarum prærogativarum homo sibi arrogare possit.* Cocc.

7. *The*

7. *The Wheels are ſometimes lifted up from the Earth* †, Ezech. 1. 19. God doth many times go out of the way of his ordinary Providence, and doth *raiſe* the Spirits of men, and enable them to unwearied ſervices; *he that is feeble ſhall be as David* *, Zach. 12. 8. That is, as valiant in War as *David*; and *the houſe of David* (So the Saints and the Faithful Ones of God are called) *ſhall be as an Angel of God*; their Spirits elevated even to *Angelical* ſtrength and courage. The Lord did never ſo ſettle any Nation or People, but he did reſerve to himſelf a power of alteration. He did never ſo exalt any man, but he did reſerve to himſelf a power of *degradation*. Ezech. 21. 10. 26. *Remove the diadem, take away*

† *Multa ſæpe videmus fieri intempeſtivè, noſtro judicio; ſed ſciamus Angelos peragere ſuũ officium, & ipſorum motu vel inſpiratione rapi, quæ per ſe nullum motum habeant.* Calv.

* *Erit alter David, hoc eſt bello fortis ac ſummus; & qui infeliciter egerit, futurus ſit Davidi ſimilis, ſc. fœlix & fortunatus*, Druſ. in loc. Jer. 37. 10 מְדֻקָּרִים

transfoſſi. *Cum de ſanctiſſimis viris Johanne Huſs & Hieronymo Pragenſi cogito, cum ſumma admiratione hanc ipſam animi magnitudinem intueor. Qui duo ſe totius mundi judiciis oppoſuerunt.* Luth. in Gen. cap. 7. *Lutherus odium & impetum totius orbis ſuſtinuit.* Sleidan. *De gratia hoc inſigne donum expertus ſum, ut contra Cæſaris, Pontificis, Principum, Regum, & totius fere mundi voluntatem, docendo & ſcribendo Jeſum Chriſtum liberrime confeſſus ſum, etiam inter mille pericula vitæ*, Luth. Tom. 4. p. 404. *Nihil eſt humanis viribus laboratum, quod non humanis æq; viribus deſtrui poſſit, quoniam mortalia ſunt opera mortalium*, Lactan. l. 7.

the

the crown, it ſhall be no more. Deponit Reges, diſponit Regna; and the *ſword* ſhall be the Inſtrument by which it ſhal be effected: It is the* *rod of my Son, contemning every tree*; and no *tree* ſhall eſcape, not the *Cedars* of *Lebanon*; for it is the *Scepter* of my Son; men may make a great difference betwixt Cedars and ſhrubs, but the Sons Scepter makes no ſuch difference.

* שִׁבֶט בְּנִי מאסת כָּל־עֵץ

Tribus Judah quæ hactenus contempſit virgam qua à Deo caſtigata fuit, deſinet eſſe regnum. Lavat.

שֵׁבֶט

enim tribus eſt. Gladius Chaldæorum ſceptrum, hoc eſt, regnum Filii mei, ſc. Iſraelis; ſuccidet facilius omne lignum, ſc. omnem alium populum. A lap. *Sed hæc interpretatio optimè quadrat. Gladius Chaldæorum eſt virga vel ſceptrum Filii mei contemnens omne lignum.* Pſal. 17. 13. Eſay 10. 5.

8. *He hath diſcovered to us in his word what ends he hath to accompliſh in and upon the world*; and we know he carries on all things for the accompliſhment of thoſe ends. For the *Wheels are full of eyes*; *Non cæco feruntur impetu*; they are not carryed on barely by the force, and according to the wills of ſecond cauſes, but by counſel; and though we ſee not how they tend to the effecting of theſe ends, yet they

Ezech. 1. 18. *Et Rotæ & cherubim erant oculis pleni circũ, ſc. non in unico tantum loco ſed undiquaq;, omni ex parte; hi oculi ſignificant 1. Circumſpectionem & vigilantiam in orbis regimine. 2. Motus vel rerum eventus eſſe certiſſimos, licet inſtabiles & implicite nobis videantur. 3. Pulcherrimos eſſe, ſc. ocellis quaſi ſtellis lucidiſſimis ornatos.* Calv. A lap.

that

ſhall ſurely be accompliſhed, and in this our hearts ought to reſt; the ends are theſe.

1. *What ever mens ends are, the Lord intends by theſe ſhakings to remove the things that are made,* Heb. 12.27. whatſoever hath been brought into the Church or State, as an invention of man for politick ends, ſhall be deſtroyed; and he will ſhake both, to that end that he may *remove* them, *That the things that cannot be ſhaken may remain.*

Per terram hujus mundi regna intelligo, leges & conſtitutiones, cum bellicis tumultibus replentur cuncta, uti Hag. 2.22.23. Et per Cœlum cultum intelligo & religionis ſtatum in Eccleſiâ Chriſtianâ, ſc. dogmata fidei, media cultus, Miniſtros ordinarios, &c. uti Dan. 8.10. *Tali concuſſione ad primum Chriſti adventum viam paravit, tali etiam ad ſecundum. Magnas antehac fecit rerum mutationes, ſed reſtat longe major.* Grot.

2. *That he may thereby make way for Antichriſts ruine,* who was ſet up by *made* things only; the Kings of the Earth giving δύναμιν καὶ ἐξουσίαν their force of arms, and their power of Laws unto the *Beaſt*; and ſo far as the Laws and Government of any people are blended with this power of Antichriſt, ſo far will the Lord *ſhake* that

Rev. 17.13. *Niſi pontifex Romanus redigatur in ordinem, actum eſt de omni re Chriſtiana. At quis in ordinem rediget? Chriſtus illuſtratione adventus ſui, & non alius. Qui habet aures audiendi audiat, & à bello Turcico abſtineat, donec nomen Papæ ſub Cœlo valedixit.* Luth. Tom. 2.

people, that thereby he may make way for Antichrists downful, ruining him by the same means he arose.

Pro regnis cornua posuit; hanc habet sancta scriptura consuetudinem ut regnũ semper interpretetur in cornibus. Hieron. 1 King 22. 11 Dan 7. 7,8,21.24,& 11.20. Jer.50.28.

3. *That he might take away the horns by which his people have been pushed*, Zach.1.21. And this he will do, though it be by a *power* that shall afterward perish, if they prove horns also; as the *Assyrian* was destroyed by the *Persians*, who afterward when he advanced his horn against the Church, was also to perish by the *Grecian*; *for the vengeance is the vengeance of the temple.*

4. *That the Kingdom and Dominion under the whole Heavens may be the Lords* *. To that end he doth *take unto himself his great power and raign*, Revel.11. 15. But here comes in a case necessarily to be answered, which will arise in the minds of most, it being the great scruple and *stumbling block* of these times, and the cause why men

* *Christus Majestatem suam visibilem quodam modo in ipsis Regibus reddit, eorum sic fingendo corda, ut coronas suas & sceptra ante pedes eius abjiciant, totiq; studeant illius promovendæ gloriæ.* Bright. *In fine sexti millesimi anni malitia omnis aboleatur e terra, & regnet per annos mille justitia, suq; tranquillitas & requies à laboribus, quos mundus jam diu perpessus est.* Lactant. de Divino Imperio. cap.14.

fall

fall not in with the preſent Acts and Adminiſtrations of God in the World. Or, if this be not the true cauſe (as there is reaſon to ſuſpect it in many) yet this is the great pretence that is held forth. Men ſay, did I know that this were the will of God to effect, yet that is not to be my rule, for there is *voluntas propoſiti* which is the rule of Gods actings; he *works all things according to the counſel of his own will*: but this is not to be looked upon as the Rule of what God would have us to do. It is *voluntas præcepti* that we are in all things to have reſpect unto. As the Lord many times will have his people to be afflicted, diſtreſſed, impriſoned, *yea, and many to fall by the ſword, to trie them and purifie them, and make them white unto the time of the end*, Dan. 11.37. For whatſoever Propheſies there are which the Lord hath ſpoken, he will ſurely effect. The *viſion ſhall ſpeak and not lye, it ſhall come and not tarry, he will not call back his word.* It is no good argument then, that becauſe God will afflict his Church, therefore

Dan. 11. 33. *Inter multos Apoſtatas prædicit fore quoſdam qui in puro Dei cultu retinebunt populũ. Quanquam hoc non præciſè reſtringo ad ſacerdotes, tamen non dubito quin Angelus ab ipſis incipiat. Et tanta eſt Spiritus gratia in fulciendis doctoribus, ut non ſuccumbant, quamvis cum gladio, igne & exilio pugnandum eſt.* Calv.

Eccleſiæ figura columba eſt, quæ cum omnium injuriis pateat, non tamen recidit injuriam, ſed patitur. Luth.

I ſhould deſire that the Church ſhould be afflicted, and ſhould deſire to be an Inſtrument in the hand of God therein. The rule given me is this, that I ſhould *pray for the peace of Jeruſalem*, and that God would make it * *a praiſe in the Earth*, and a *quiet habitation*; and the promiſe is, they *ſhall proſper that love thee*; and therefore though *Jeremiah* in Obedience unto God muſt pronounce the *woful day*, and tell them what the Lord will do, yet he doth profeſs he doth not *deſire the woful day*, *Jer.* 17. 16. He did ſpeak it as being commanded by God, but not as a thing deſired by him, though he did tell them from the mouth of God what he would do: yet it was not that which he would have a hand in to effect. His rule of duty was, to ſeek the good of *Jeruſalem*, and pray for the peace of it, till the Lord forbid him, *pray no more for this people, for I will not hear thee*, Jer. 7. 16. †. It is not therefore

Pſal. 122. 6. Eſay 62. 7. Eſay 33. 20.

* 1. *Eſt Eccleſiam gloriosam reddere, ut illiuc materia laudis Eccleſiæ effulgeat.* 2. *Ut eam meritò omnes Gentes laudent & toti orbi ſit Eccleſia in laudem & gaudium.* ים אנוש 1. *Diem afflictionis & calamitatis quem iis prædico, non optavi eis; ſed cum dolore cogor eum prædicere, quia tu Domine id mihi jubes.* A Lap. 2. *Diem doloris, vel diem anxium reddit-*

tui; ita vocat militiam illam quæ manet omnes veros paſtores, & ad munus propheticum tantum reſtringit. Calv. † *Voluntas Divina ad quam ſe conformare debet voluntas humana, eſt voluntas præcepti; quippe quo docetur quid Deus velit eſſe noſtri officii ut faciamus; non autem eſt voluntas decreti, quo ipſe apud ſe ſtatuit, quid velit fieri, ſive ſinendo ut fiat, ſive ipſe faciendo.* Iwiſſe vindic. l. 2. p. 175.

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the effecting will of God that is to be my rule in desiring or acting; it may be a sin in me, to joyn in that which I know God will effect, 2 *King.* 8. 10, 15. when *Benhadad* was sick, he sent unto *Elisha* the Prophet to enquire whether he should recover of his disease; * he told him that his disease was not mortal, but that he might recover: but yet the Lord had shewed him that he should *surely die*. This he uttered as from God unto *Hazael* his Messenger; yet *Hazael* did wickedly, to take *a thick cloth and dip it in water, and spread it upon his face*, thereby to smother him, and to hasten his death. And we know, that though God be not the *Author* †, yet he is the *Orderer* of sin, and he doth accomplish great things oftentimes even by the sins of men; yet this is only by the *permitting*, and not the effecting will of God; Though the Lord doth permit that it shal be done, yet he hates the act, and is

* *Duæ sunt partes oraculi; in prima de vita ex ægritudine respondit, in altera de Regis vita absolutè. Morbus tum non est lethalis; ex hoc morbo non morieris; absolute tamen morte morieris; quia priusquam à morbo convaleſcat ab ipso Hazael occisus est.* Pet. Martyr. Cajetan.

† *Respectu Dei bonum esse dicimus, ut mala fiant; & quomodo bonum? duntaxat in genere conducibilis ad illustrandam gloriam Dei, sc. gloriam divinæ justitiæ punientis, & misericordiæ parcentis. Et ut fiant mala; à quo? Non à Deo, sed duntaxat ab homine. Et quomodo ut fiant? sc. Deo duntaxat permittente, non autem efficiente aut in agendo deficiente.* Twisse vindic. lib 2. p 175.

displeased with the Actor; As the Lord employed *Nebuchadnezzar* against *Jerusalem*; he saith, he is my *servant*, and I send him against an *Hypocritical Nation*, *the people of my wrath*; and I give him a **charge* to take the *spoyl and the prey, and to tread them down as mire in the streets*, Isa. 10.6. And yet all this was but the *permitting will of God*. So the *ten Kings*, the Lord did *put it into their* ‖ *hearts to give their Kingdoms unto the Beast*, that *Antichrist* might be set up, which hath been the ground of all the miseries that have been brought upon the Christian Churches ever since: yet it was their sin, and only the permitting will of God. He did neither *approve* the act, nor *acquit* the Actors. So the Lord will have *Ahab* to fall at *Ramoth Gilead*: Satan offers his service to perswade him, and to be a *lying spirit* in the mouth of his *Prophets*, and

* *Bifariam præcipit Deus; vel voluntate patefacta per verbum hominibus traditum, vel voluntate occulta, quæ est providentia sive decretum arcanum, quo sic omnia moderatur ut sine eo & contra illud nihil possint facere aut omittere. Hoc sensu verbum præcipiendi sumitur, sc. pro ordinare & decernere.* 2 Sam. 16. 10. Esay 5 6. Jer. 33. 22. Ursin. Calv. &c. vide Pet. Martyr in 2 Sam. 16. quæst. *An Deus sit author peccati, & quomodo illud præcipiat*, p. 275. ‖ Rev. 17. 14. *Fontem ostendit unde Imperatores forent per tam longum intervallum adeo obsequentes; ab eo proficiscitur in cujus manibus sunt corda Regum; hic justo judicio quos vult occæcat.* Bright.

the Lord ſaith, thou *ſhalt perſwade him and prevail, go forth and do ſo.* Yet it was only Gods permitting will; the Act and the Agent were both hateful unto God, as not doing that which was good in his ſight.

Satanæ voluntas ſemper eſt iniqua, ſed poteſtas nunquam injuſta. Gregor. *Deus iratus dat amanti quod male amat: Multi enim miſeri ſunt habendo quam carendo. Amando res noxias miſeri, habendo ſunt miſeriores.* Auguſtin in Pſal. 26.

How therefore ſhould a man know whether Gods effecting will and commanding will be the ſame? And that what I do, be done in ſubmiſſion unto both, whether it be Gods permitting will only? (For the Lord may ſuffer evil Inſtruments, yea he may ſuffer good men in an evill way, as appears in *Jacobs getting of the bleſſing.*) Or, whether it be the effecting will of God, ſo as he allows the Act, and approves the Actor. If I had Rules for this, then I could reſt ſecurely in reſpect of all the dealings of God in the World. *Queſt.*

Before we come to give an anſwer to this great enquiry, I muſt premiſe theſe two things: *Anſw.*

1. That all prejudiced and pre-en-

gaged wils be laid aſide. There is a *meekneſs* of ſpirit with which the Word is to be received, *Jam.* 1. 21. called *the meekneſs* * *of wiſdom.* Jam. 3 13. *The words of the wiſe are heard in quiet* †, Eccleſ. 9. 17. *more then the cry of him that rules among fools.* Advice given with a calm, humble, and ſubmiſſive ſpirit, and received with a minde free from paſſion and pre-engagements, prevails with men much more, and ſinks deeper then the proud, confident, and cenſorious dictates of men, whoſe affections engage and byaſs their judgements. In all caſes of difference a man ſhould fear himſelf in this, leaſt he ſhould ſhut his eyes againſt any truth delivered. It was that which *Luther* found by experience. *Hoc meâ experientiâ diſco quod non habeo tam magnam timendi cauſam extra, quam intra me.* Therefore be jealous of your ſelves, eſpecially, in thoſe things wherein ye have received prejudice before-hand, and know it is one of the greateſt *judgements* that can befal a man, to be *given up to believe a lye*, to have his heart

* *Status regiminis apud Hebræos cauſam denotat, & ſenſus eſt, manſuetudo à ſapientia proveniens vel effectum denotat, & ſenſus eſt, veræ ſapientiæ effectum & πρᾶος eſt prudens manſuetudo.* Glaſſ Gram. ſacr. p. 101. &c. Gomar. in loc.

† *Si audiantur animo tranquillo & non perturbato.* Coch.

heart deeply engaged in a wrong cauſe, and to appear much for that which will prove a falſhood at the laſt day. And it is a moſt dangerous ſign that thou art ſo, the leſs fearful that thou art of thy ſelf in it, with the greater confidence and gloriyng of Spirit that thou doſt go on; and with the more bitter, violent, and cenſorious ſpirit towards others that are not of thy minde and judgement; *Ne pergas quærere quid cor durum ſit; ſi non expaviſti, tuum eſt.* Bern.

2. I deſire you not to expect from me State-conſiderations belonging to the conventions of Kingdoms and Nations, or the municipal Laws of the Commonwealth.

Firſt, It being but an *Ordinance of man*, 1 *Pet.* 2. 13. therefore different in ſeverall States and Kingdoms, all being not bound unto the ſame conſtitution. God gave unto the Jews their judicial Laws; and therefore ſaith he was *their King*; for the Legiſlative power he reſerved unto himſelf, though the executive power he did commit unto Officers under him. But that

that Commonwealth being diſſolved, though for the *moral equity* all people ſhould have reſpect unto thoſe Laws, yet the Lord hath left the *Legiſlative* power unto themſelves to chuſe the Laws by which they will be ruled, and unto which they will ſubmit: And as they are different in ſeveral Kingdoms, ſo they may vary in one and the ſame Kingdom, as the Nation ſhall finde them prejudicial unto that body, for the good of which they were at firſt intended. And though after the Captivity the people of the Jews were governed by Kings no more; for the Lord had ſaid that in *Zedechiah* the Kingly form of Government ſhould ceaſe, *Ezeh.* 21. 25, 26. *Thou profane wicked Prince of Iſrael, whoſe day is come, when inquity ſhall have an end. Thus ſaith the Lord God, Remove the Diadem, and take off the crown, this ſhall not be the ſame; exalt him that is low, and abaſe him that is high. I will overturn, overturn, overturn it, and it ſhall be no more, until*

until he come whose right it is, and I will give it him. And yet when Kings ceased, the Scepter departed not from *Judah* *. Gen. 49. 10. After the Captivity it is no more termed a Kingdom, but the Commonwealth of *Israel*, *Ephes.* 2. 12. and yet while they are governed by their own Laws, and their own Officers (though their Monarchy was changed into an Aristocracy) the Government still remains for substance the same, under a different Form; and when they have no King, yet the Scepter remains with them still.

* *Equidem ego sceptrum esse nil aliud nisi Majestatem imperii opinor, eam nempe quæ ipsi reipublicæ assidet: Quare quorum respublica est, eorum & Sceptrum dici debet. Non recessit sceptrum, etsi mutatus reipub. status sit, ac penes Optimates modò Pontificesq; summa fuerit imperii. Nimis ineptè faciunt, qui hic in arctum desilierunt, & nominis hujus honorem haud pertinere nisi ad Reges autumant. Quicunq; enim populus suâ quâdam republicâ suisq; legibus utitur, is rectè gloriari de imperio doq; sceptro potest.* Cunæus de repub. Heb. l. 1. c. 9. *Ejecto regio nomine, juris statuendi potestas in senatum translata est, & ei omnia jura & insignia regum data, legesq; Regum in contemptum abiêre. Et Majestatis crimen est, quod adversus populum Romanum vel adversus securitatem ejus committitur.* Ulpian. l. 1. §. 1. F. ad legem Jul. majest.

Secondly, The Lord hath established two ‖ distinct powers upon Earth, and will preserve them distinct unto the end of the World; the *power of the Sword*, and the *power of the Keyes*; and

‖ Dr. Ushers Speech in the Castle Chamber concerning the Oath of Supremacy. p. 3.

and he hath appointed two distinct *Officers* for the management of both these, the Magistrates, and the Ministers. The Institutions of Christ his Word, Seals and Censures, these properly belong unto the Ministers; and when they meddle out of these, they may fear to hear that question of Christ, who made thee *a Ruler or a Judge?* and if Jesus Christ being a Minister of the *Circumcision*, would not take it upon him, (though as Mediator the Government of the world did belong to him) how much less should any Officer under him take upon him to decide controversies, and determine Titles in matters Civil, which I dare not arrogate so much to my self as to understand, much less to contradict Authority, and to engage the people therein. The power of the *sword* belongs to the Magistrate; And if the Magistrate will with *Uzziah*, undertake the Institutions of Christ, he must be content to hear, *it appertains not to thee to burn Incense, but to the sons of* Aaron *that are consecrated thereunto*, 2 Chron. 26. 18. If *Peter* also will

will make bold to draw the ſword, he muſt expect to hear, *Put up thy ſword into its place.* He is commanded to ſheath it, as a weapon that he hath no Authority to uſe. And truly it hath been even juſt with God that the Miniſters Office hath been ſo much intrenched on by others, becauſe they have gone ſo much beyond their own pale in the execution thereof. And to me the *Inſtitutions of Chriſt*, which are the proper ſubject of our commiſſion, are of that vaſtneſs and extent, that we ſtand in need of no ſuch * excurſions.

* 2 Tim. 2 4. No man that warreth intangleth himſelf with the affairs of this life.

Milites inſtituti obſequiis non deputabantur, nec privata iiſdem negotia mandabantur: ſiquidem incongruum videbatur imperatoris militem, qui cibo & annonâ publicâ proſecebatur, utilitatibus vacare privatis. Vegetius de re milit. l. 2. *Graviter commoti ſumus ego & collegæ mei qui præſentes aderant, cum cognoviſſemus, quod Geminius victor de ſæculo excedens, Geminium Fauſtinum Presbyterum tutorem Teſtamento ſuo nominaverit, quando ſinguli divino Sacerdotio honorati & in Clerico miniſterio conſtituti, non niſi altari & ſacrificiis deſervire & precibus atq. orationibus vacare debeant. Nemo militans Deo obligat ſe moleſtiis ſæcularibus: quod cum de omnibus dictum ſit, quanto magis moleſtiis & laqueis ſæcularibus obligari non debent, qui divinis rebus & ſpiritalibus occupati, ab Eccleſia recedere, & ad terrenos & ſæculares actus vacare non poſſunt: ut qui operationibus divinis inſiſtebant, in nulla re avocarentur, nec cogitare nec agere ſæcularia cogerentur?* Cyprian. Ep 66. *Dominum Jeſum, in cujus nomine ſecurus hæc dico, teſtem invoco ſuper animam meam, multo mallem per ſingulos dies certis horis aliquid manibus operari, & cæteras horas habere ad legendum & orandum, aut aliquid in divinis literis agendum liberas quam tumultuoſiſſimas perplexitates cauſarum alienarum de negotiis ſæcularibus pati, &c.* Auguſtin de opere Monarch. cap. 39

To

To come now to the Answer it self: There are several considerations according to the Rules of the word to be offered to you.

1. In closing with, or joyning our selves to any party; we must not make this our Rule, the ends and intentions of the party with whom we joyn, so as to say, I will joyn with such, because I am perswaded their ends are good. And I will not joyn with such, because I fear their ends are nought. This Rule I have from the instance of *Jehu*, 2 *Kings* 9. 6, 7, 8. He was appointed by God, to be King over *Israel*, on purpose that he might destroy the house of *Ahab*, and avenge the *blood* of the Servants of the Lord. In executing this commandment of the Lord, he meets with * *Jonadab* the Son of *Rhecab*, a holy man, and he gives him the right hand of fellowship in the work, rides with him in the same Chariot, without

* *Is viso Rege, benedixit ei, hoc est salutavit, bona & fausta precatus est, & gratulatus ei de rebus preclarè gestis adversus scelcratos & Idolatras.* Pet. Martyr in 2 Reg 10. *Benedixit ei*, sc. *benedictionem laudis, pro vindicta adversus domum Achab tam profanam*, &c. Cajetan.

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ever queſtioning what ends *Jehu* had in it. Its true, he had an intention to eſtabliſh the Kingdom upon himſelf and his Poſterity, and therefore ſo much as would conduce unto that end, he would do, and no more. He was *Ahabs Executioner* for his Idolatry, and yet he was *Ahabs Succeſſor* therein. His perſon therefore was not accepted in the ſervice, neither was the act approved by God as from him; and yet it was not only lawful, but a duty for all the faithful in the Land as well as the Army * to joyn with him therein, becauſe the work was Gods, what ever his end was, who was Gods inſtrument in the execution thereof.

* *Deus tantam illi conciliavit auctoritatem ut illicò ſit pro rege habitus & confirmatus. In mentem quippe veniebant familiæ Achabi ſcelera, Helianum oraculum, & vaticinium poſtremi Prophetæ, quæ omnia Deus in animis illorum efficacia mirum in modum reddebat.* P. Martyr. *Principes & milites divinitus excitati regnum ei detulerunt.* A lap.

For firſt, Ends are ſecret things, and none can judge of them, but he that knows the heart. For the *intents of the heart* lie deepeſt, and it is a hard matter to know them in our

our ſelves, much more in others.

Secondly, becauſe I am ſure Gods ends are right, what ever mens are. God did it in juſtice, though *Jehu* did it in policy; and a gratious heart may do the ſame action to a holy end, and his perſon & ſervice be accepted; which an ungodly man doth to a corrupt end: And the action (thongh good in it ſelf) proves a ſin to the man, and is ſo accounted by God. For any therefore to ſay, men do what they do, not for a publike good, but they aim barely at ſetting up themſelves in the Government to deſtroy one way of Tyranny that they may eſtabliſh a greater, that they may add to the *peoples yoak*, and make their little fingers heavier then the loyns of the former Governors; whoever do ſo, the Lord will ſurely finde them out; and it will appear that they have coveted an *evil Covetouſneſs* * to their houſe, which will prove like a coal in the Eagles neſt, as it hath been to them that the Lord hath caſt out before them †. For *God will ſurely viſit the blood*

* Hab. 2. 9. *Lucrum malum domui ſuæ, declarat eam avaritiam familiæ ipſius perniciem allaturam.* Druſ.

† *In aliis horrent quod in ſe ſemper admittunt, mirum in modum & accuſatores eorundem criminum & excuſatores; exſecrantur publicè, quod occultè agunt, &c.* Salvian de gubern. l. 3 p. 92.

blood of Jezerel upon the house of Jehu. Hos. 1. 4. * Whatsoever a man doth, though by the Command of God, to a corrupt end, shall be numbred among his sins at the last Day, and shall add to his Plagues. This is a *sure Rule*, Whosoever having power in his hand, doth punish or depose another for any way of sinning, and doth live in the same way himself, God will certainly plague him for punishing that in another, as if he had done the greatest act of cruelty and injustice in the world. If *Jehu* will take away the life of *Ahab* and his Family for Idolatry, and will himself continue in the same sin, though it were never so deserved in *Ahab*, yet it is but *Murder* in *Jehu*, and God will deal with him as a *Murtherer*, avenging upon him the very blood of *Ahab*, which he himself commanded to be shed. But yet it is only God that can discern and judge of these ends; He only can deal with men according to them; It cannot be

* *Fuit cædes illa respectu Jehu & latrocinium; respectu Dei fuit justa ultio. Ego quidem illud mandavi, sed in alium finem retulit ipse injunctam sibi vindictam; fuit igitur potius latro; neque scelera punivit, quia eadem perpetravit.* Cal. in loc.

Hoc loco intelligi debet cædes à Jehu perpetratas esse, quando Achabum cum suis interficiebat, quoad externam speciem juxta verbum Jehovæ; intus vero in corde longe aliud spectabat. Tarnov. Magistrates must take heed of living in the same sins which they punish in others. See Mr Burroughs in *Hos.* 1. *p.* 42.

the Rule by which we must judge or act; And though the end of the Instrument be never so vile, yet if the Work be of God, I not only may, but am bound to joyn therein.

2. We are to observe, If the thing be in it self good, whatsoever misconstructions and misinterpretations men put upon it, Gods *permitting* **will* is only conversant about that which is *evill*: But if the thing be in it self good, it belongs to his *effecting will*. *Omne bonum est a Summo Bono.* As *Cyrus* was anointed by the Lord for the destruction of that cruel and oppressing Nation, *the hammer* † *of the Earth*, as the *Babylonish* Monarchy is called; and to avenge the cause of the Church. And therefore the wrath poured upon it is called *the vengeance of the* * *Temple*. The Lord saith, *fo*

* *Deus dicitur velle aliquid bifariam; Proprie & per se, & hoc modo bonum duntaxat vult; & improprie & propter aliud, sc. propter bonum quod inde sequitur; nullo modo dici potest Deus velle malum proprie, sed potius dicendus est permittere sed volens, non autem invitus, &c.* Zanch. de natura Dei l. 3. c. 4 q. *De natura Permissionis in genere, & de permissione mali quoad actum voluntatis elicitum & imperatum, vide* Twiss. Vindic. Digress. sex. p. 17. † *Jer.* 50. 23. *Quæ quasi malleus adamantinus percussit & contudit totam terram, ita ut nihil quamvis durum vel æneum, ei resistere aut ejus ictum sustinere posset.* A Lap. Glass. Rhet. Sacr. p. 404.

* *Jer.* 50. 28. *Vindicta Templi est, sc. incensi, qua Deus ulciscitur contumeliam Templo suo illatam: & vindicta est quæ e Templo provenit, hoc est, precibus Sanctorum impetratur.* Calv. Bright.

Jace

Jacob my Servants ſake, he ſhall perform all my pleaſure, ſaying to Jeruſalem, Thou ſhalt be built; and to the Temple, Thy foundation ſhall be laid. Iſai. 44. 28. The thing was in it ſelf good, and therefore it was not only lawfull, but a † duty in the Saints to rejoyce in it, and to give their uttermoſt aſſiſtance to further the Work. So *Jehu*: the thing was good that he was imployed in, the rooting out of a wicked, cruel, and idolatrous Family. The Lord gives him this Teſtimony, 2 *Kings* 10. 31. *Thou haſt done that which was right in mine eyes, and all that was in my heart.* He did approve * the act as good, and rewarded it. *Therefore thy Children unto the Fourth Generation ſhall ſit upon the Throne of Iſrael.* The Act therefore in it ſelf was good, and belonged unto the *Effecting will of God*, though it were an evill in the man, being blaſted unto him by a corrupt intention. Now it is a good thing that the publike Liberties of a Nation be aſſerted, and that againſt the higheſt Oppoſers. It is good that Juſtice be executed, and that upon the great-

† Ezra 6. 22. Neh. 2. 18. & 4. 6.

* *Deus non modo eum provexit ad regnum, ſed etiam probavit quæ fecerat, et promiſit ei liberos quartæ ſucceſſionis in regno permanſuros.* Pet. Martyr.

greateſt Offenders. *Rex* * *debet eſſe ſub Deo, et ſub Lege, quia Lex Regem facit.* It is good that a Magiſtracy be maintained, that Tyranny be ſuppreſſed, that men be not left *like the fiſhes of the Sea that have no Ruler*; that if one Government be taken away, no other muſt be accepted; but Magiſtracy (though an Ordinance of God) muſt be wholly caſt off; as the *Perſians* at the death of their Kings had ἀνομίαν πενθ' ἡμερῶν, *a lawleſs liberty* for five days, in which every man was to do what was right in his own eyes, and he ſhould never be queſtioned for it; that they finding the miſchief of living without a government, might prize authority the more. Had the reins been let looſe at firſt, when the late King deſerted the government of this Nation ſeveral years together, had then all inferior Magiſtrates given up, into what an immediate confuſion had this Nation been caſt? And if after his death all Authority had been laid

* *Rex de jure mutare non poterit libertatem primo conceſſam; habet in poteſtate ſua leges & conſtitutiones regni proviſas, approbatas & juratas; ipſe in propria ſua perſona obſervet, & à ſubditis ſuis faciat obſervari. Eſt enim corona Regis facere juſticiam & judicium ſine quibus corona conſiſtere non poteſt.* Hen. de Bracton de legibus & conſuetudin. Angliæ. l. 2. c. 24. *Non eſt Rex ubi voluntas & non lex dominatur.* Ibid.

Πέρσαις ὁ νόμος ἦν ὁπότε βασιλεὺς ἀποθάνοι, ἀνομίαν εἶναι πᾶσι ἡμερῶν, ἐν αἷς ἔξεστι ὅσα ἄξιόν ἐστιν ὁ βασιλεὺς καὶ ὁ νόμος. Briſſon. de regno Perſarum, p. 36.

laid aſide, had we not immediately fallen under the power of the Sword, that no man ſhould have been ſecure of life? It is good to oppoſe and diſcountenance *Popery* in all the *Forms* thereof. And there are many men that receive *the mark* * *of the Beaſt in their right hand*, and do in a high degree maintain Popiſh Principles and Intereſts, and yet never wear the mark in their *foreheads*. All theſe things I look upon being done, as good, as things which God doth approve; but if the perſons do them not in obedience unto God, but upon corrupt Principles, and unto corrupt ends, or if they degenerate into the ſame evils, and *build* that which they before pretended to *deſtroy*, God will have a time to call them unto an Accompt, and reckon with them afterward. Neither doth it follow that *Jehu* did not that which *was right in the ſight of the Lord* againſt the Houſe of *Ahab*, becauſe he doing it with an evill intention, and barely for Politick Ends, God did afterwards viſit *the blood of Jezerel upon the Houſe of Jehu*. I am herein

* *Rev.* 13. 16. *Character ſummatim comprehendit omnem illam rationem qua quis ullo modo Beſtiæ devincitur. In dextra, Ut pro viribus pro Beſtia propugnent: in fronte, ut omnibus palam ſit cui deberetur obſequium.* Bright. *Alluſum eſt ad morem veterem, quo ſervi Dominorum in fronte milites Imperatoris ſui nominibus in dextra inſcribi ſolebant.*

herein to look if the thing be good in it ſelf, and to the intention of my own ſpirit in doing it; and I need not queſtion but I ſhall be accepted and rewarded for doing that in obedience to God, and in ſincerity of heart, for which another man who did it upon corrupt Principles, and unto corrupt Ends, ſhall be ſure to be puniſhed.

3. When the Ends of God are carryed on, and that not *cæco impetu*, but profeſſedly as the intention of the Actors. It is true, all ungodly men do accompliſh * Gods Ends, even when they miſs their own: but they do not *intend* the End which they effect. But when men profeſs they aim at Gods Ends, and I have ground to hope that many of them do it in truth, though corrupt Ends will creep into the hearts of the beſt men; much more into *Bodies* and mixt multitudes of men: yet it is my duty, rather to wiſh well unto theſe, and to joyn with them, then with any other that act quite contrary to Gods Ends, and the Deſigns which his Word tels us that he hath upon the World.

The

* *Finis operis & operantis.* Iſai. 10. 7. *Si pro arbitrio ſuo ſervi dominis obtemperant, nè in iis quidem in quibus obtemperaverint obſequuntur. Quando enim ſervus ex domini juſſis eâ facit tantummodo, quæ vult facere, jam non dominicam voluntatem implet ſed ſuam.* Salv. de guber. Dei. l. 3. p. 79.

The Lords ends at this time are mainly these two: We may speak it, for he hath not left us without a word as a testimony of it.

1. He will *shake Heaven and Earth*, that he may *remove the things that are made Heb.* 12. 27. There are abundance of the Inventions of men brought into the government of States for to serve their sinfull Ends only. We read of two Beasts *Rev.* 13. the Lord thereby setting forth Antichrist according unto that twofold Claim that he makes. 1. He claims a Temporal power and headship over Kings and Kingdoms: And the Western Empire being by the *Gothes* utterly broken, the ten Kings receiving then their *power as Kings*, did with one consent put themselves and their Kingdoms under the power of the Pope: and so together with the ten Kings he makes up the first Beast there spoken of, which is but the *Image of the former* Empire of *Rome* in the West, set up by the Pope: *sc. Imperium Romanum per Pontificem erectum & stabilitum.* And that the German Empire was set up

by him, *Bellarmin* himself takes a great deal of pains to prove in three Books written of purpose *de translatione Imperii Romani*, wherein he undertakes (though with great favour to his own Party) to manifest, 1. *Leonem Tertium solum, aut præcipuum ac primarium authorem translationis Imperii fuisse, eique Germanicam nationem Imperium acceptum referre debere*: that *Leo* the Third transl ated the Empire by his authority alone unto *Carolus Magnus*. 2. That afterward *Otho de Gente Saxonum* was raised to the Empire by Pope *John* the Twelfth. 3. That the seven Princes *Electors of Germany* were constituted by Pope *Gregory* the Fifth. If Antichrist did take to himself such a power as to transl ate and conferr Kingdoms at his will, it cannot seem strange that they should give their Kingdoms to the Beast, who did receive them from him, and that under a pretence of his being an Officer appointed by Christ unto that very End. They gave to him therefore δυναμιν & ἐξουσιαν *Rev.* 17.13. their *power of Arms and of Laws*, that in all the ten Kingdoms

doms he enacted what Laws he would for the ſupport of his own Authority: ſo that *Gloſſa de regulis juris* hath this Rule, *Quando de eadem re contrariæ inveniuntur leges, Imperatoriæ & Pontificiæ, abrogatur lex Imperatoria per Pontificiam, quia non poterat ſervari ſine mortali peccato*: which the Emperors did, being for the Popes greater ſecurity, bound to him by an Oath of Allegiance and Fidelity, as to their ſoveraign Lord. And I doubt not but its very eaſie unto men skilfull in the Laws to ſet forth what an influence the Pope hath had from time to time upon the Politique conſtitution of this Nation, in framing or limiting them as was moſt for his own advantage: many of which Laws remain unrepealed unto this day. This therefore is that *Beaſt* upon which the Whore is ſaid to ſit, *Rev.* 17. 3, 7, 8. *which was, and is not, and yet is. ſc.* the Roman Empire, ſet up by the Pope as the Head of the ten Kings united into one Body under him, as a learned man of late hath well obſerved. *Meretrix ſeu Anti-Chriſtus huic Beſtiæ dicitur inſidere: licet*

licet enim rei fundamenta quædam jacta fuerint, veteri Imperio in ruinam paulatim inclinante: tamen potissimum ibi completum est, cum imago hæc Imperii Romani in Germania fuit excitata; tum vere cœpit Anti-christus huic Bestiæ insidere & ejus potentiâ ad stabiliendam suam tyrannidem abuti, decreta sua per omnes Imperii partes firmare, Imperatorum consilia pro arbitrio suo atque ad suam utilitatem moderari, &c. Robert. Janss. Dissertatio de vision. cap. 13. *&* 17. *Apocal. p.* 29. *&c.* And all Powers erected by him, and all laws made in favor of him, or by his Authority, the Lord will surely shake the Nations till he hath removed: All these God will certainly shake that he may *remove*. There are also many Inventions of men brought into the Ordinances and *Institutions* of Christ. There is *a smoak in the Temple*, *Rev.* 15. 8. by which Interpreters commonly understand three things. First, The glorious presence of God in his Church, owning his People, during the time of the pouring out of the *Vials*: for they make it an Allusion to the manifestation

feſtation of the preſence of God at the Dedication of the Tabernacle and the Temple. *Exod.* 40. 34. 1 *King.* 8. 10. 2. *Chron.* 5. 13. So *Mede, Grot. &c.* 2. It notes the diſpleaſure of God againſt his Enemies in the Church; for *ſmoak* is in Scripture *iræ divinæ ſymbolum, Iſai.* 14. 31. *Glaſſ. Rhet. ſacr. p.* 244. And ſo *Mr. Brightman, Docet teſtari Deum præſentiam ſuam manifeſtis excandeſcentiæ argumentis &c. in hoſtes &c.* 3. It notes a darkneſs and an obſcurity in reference to the Truths and Ordinances of God, ariſing from the Corruptions and Innovations which Antichriſt brought in. For though it be ſaid to be *from the glory of the Lord, and from his power*: yet it was from God judicially only: And ſo *ſmoak* is taken for corruption of Doctrine and Worſhip: and thereby a darkning of Truth. *Rev.* 9. 2. And this doth appear, becauſe this *ſmoak* did hinder that the *Tabernacle of the Teſtimony in Heaven was not opened*, and that men could not ſee the *Ark of the Teſtament. Rev.* 11. 19. But when the Vials

are

are poured out, and Antichriſt thereby deſtroyed, and all this *ſmoak* diſpelled, then there ſhould be this cleer ſight and diſcovery even of the moſt hidden things, *the Ark of the Teſtimony* which was within the vail: for that appears, as Mr. *Mede* hath obſerved, to appertain *non ad initium, ſed eventum Phialarum*. And concerning this *ſmoak*, the Spirit tels us, 1. That it ſhould laſt and continue during all the time of the *Vials*: ſo that *Antichriſt* hath brought, through the juſt judgement of God, that darkneſs and obſcurity into the Temple and things of God: and that it will never be diſpelled till he be utterly overthrown: for *the Temple is not opened* till the ſeventh Trumpet ſound, *Cap.* 11. 19. 2. The Effect of this ſmoak, is, that by reaſon of it *no man ſhould be able to enter into the Temple*: Which hath a double ſenſe given of it, but may fitly be put into one. 1. That no man by reaſon of the darkneſs of the *ſmoak* ſhould be able to ſee & underſtand the myſteries of the Goſpel: for *intrare in adytum eſt Dei arcana diſcere. Pſal.* 73. 17. *Grot.*

2. By

2. By this ſmoak the evidence and glory of the myſteries of God was ſo darkned, that none *comparatively*, that is few, ſhould be converted to God, and added to the Church: For the great Harveſt of the World ſhall be under the ſeventh Trumpet, *ſc.* the converſion of the Jews, and the fulneſs of the Gentiles. *Hic fumus non omnes electos ex Gentibus, ſed tantum Judæos & plenitudinem Gentium ab adytis prohibet. Brightman.* So then, during the continuance of Antichriſts kingdom, there ſhall be a darkneſs upon the things of God: And this darkneſs ſhall hinder the diſcovery of the truths of God, and a recovery of the ſouls of men; And when the Servants of Chriſt have to their utmoſt labored to clear the things of God, and to diſpel the darkneſs that is upon them, yet they ſhall never be perfectly cleered till all the Vials be fully poured out. And till then the Lord will *ſhake* Churches, that the things that are made in them alſo may be removed. Now who are they that ſerve Gods Ends in this? Either they that labor

to

to remove them, or they that labor to continue them according to the commandments and Traditions of men.

Rev.16. 8. 2. The Lord is pouring out the *Fourth Viall upon the Sun*, which is the higheſt light in the Romiſh Hemiſphere, whether it be in Church or State. In the pouring out of the *Vials*, it is generally obſerved by Interpreters, 1. That the ſubject upon which all the Vials are poured, is *Rome* Antichriſtian; For the Commiſſion given, is, to pour out the Vials of the *wrath of God upon the Earth. Rev.* 16. 1. *Earth* in this Book is ſometimes oppoſed unto Heaven: and then as by *Heaven* is meant the true and pure Church of Chriſt, as *Rev.* 4.1. & 12.1. ſo by *Earth* is meant the falſe Church, an Earthly and corrupt Church, under Antichriſt as an Head: And ſo it is the kingdom of Antichriſt upon which all theſe Vials are poured out. 2. That the Vials are but ſo many ſeveral degrees of wrath upon this falſe Church, and ſo many ſteps to its ruine. For as *Rome* was not built in a day: ſo the Lord will

will not have it to fall in a day. 3. That the Lord ſets forth this Antichriſtian State by a Reſemblance of the World, as he had done before in the *Trumpets*, in which all things (as Earth, Sea, Rivers, *&c.*) are myſtically to be underſtood, of ſomething which reſembles theſe. 4. That the *Angels* which are the Inſtruments of vengeance in the pouring out of theſe, do come out of the *Temple*, *ſc.* the Reformed Churches (the vengeance being that of the *Temple*, and procured by the prayers of the Saints there) and that they ſhall be godly men, or at leaſt generally ſo reputed. For they are *cloathed with pure and white linnen, and having their breaſts girded with golden girdles.* 5. Whatever any Vial is poured out upon, it is for its ruine: and upon whatſoever in this Antichriſtian State the Vial is poured out, the Lord doth ſo manage things in providence, that they do all work for the ruine thereof: And all the Powers of the Earth ſhall not be able to ſupport it under a Vial poured out.

Theſe things being premiſed, we are

are to obſerve that the *Sun* being the greateſt light in the natural world, doth reſemble that which is the greateſt in this *myſtical and Antichriſtian world* : *ſc.* the higheſt power and the greateſt authority therein, as *cap.*6.12. *Iſai.* 60. 20. *Mat.* 24. 29. which ſome underſtand to be the *German Empire*, unto whoſe *root* the ax hath now been laid for thirty years together. Others obſerving that the Empire is but *an image of the former beaſt* ſet up by the Pope, and that he gives life to it; they ſay that the Pope is the greateſt light in the Antichriſtian World : Both which may ſtand together (for, *Subordinata non pugnant.*) It is Antichriſt and his power that is wholy ſtruck at in the Vials: And though through all the Ten *Kingdoms* there are ſeveral chief lights in their own heavens (for, *they received power as Kings the ſame hour with the Beaſt*) and upon all theſe this Vial is poured : yet the main *wound* is given to Antichriſt in their downfal. For the Judgement upon them is but ſo far as they hold of and relate unto *Rome* ,as far as they have

have correſpondence with *Rome*. The whole current of the Book of the Revelation runs this way. I cannot conſent that God is now pouring out the *fifth viall* upon the *Throne* of the Beaſt, which ſome holy and learned men affirm.

Mr. *John Cotton* upon the fifth vial.

1. *Firſt*, Becauſe it is evident, that the overthrow of *Epiſcopacy* (which is conceived to be meant *by the throne of the Beaſt*) was not the main thing intended in this deſtruction; for it was overthrown but as an appendix to *Monarchy*, as that which upheld it, and ſo hindered the Vial upon the Sun.

2. *Secondly*, Becauſe that *Rome* which is the ſeat of the Beaſt, is called his *throne*, *Rev.* 13. 2. But I never find *Epiſcopacy* ſo called: and the Spirit of God doth uſe to ſpeak agreeable to himſelf: that which he had before called

Pontifices Romani, illi quoque Romani Imperii caput ſunt, non quidē ſimpliciter qua Epiſcopi Romani, ſed qua habenas ſive gubernacula Monarchiæ Romanæ, orbis nimirū & orbis Chriſtiani ad ſe pertraxerunt, atque in hoc Imperio à ſuperiori poteſtate non dependent, nec illius ſupra ſe Imperium in terra agnoſcunt. De quo cap. 17. 10. alter nondum venit; & cum venerit, oportet eum breve tempus manere; eatenus breve tempus manere oportet pontifices, quatenus Imperii Romani caput ſunt & politiā iſtam dominatu ſuo complectuntur, non vero qua Epiſcopi Romani; hoc enim poſteriori modo conſiderati, fatis diu duraverunt. Diſſertatio Rob. Ianſenii P. 9.

the *throne of the Beast*, upon that is the viall to be poured out. Now if these be the ends that God is accomplishing, so far as Gods ends are carried on, I am bound to wish well to the Instruments imployed by God therin, and in all lawfull wayes in my place endeavour with them to promote these ends.

Thirdly, When there doth something appear above the power of man, raising the spirits of the Instruments in the hand of the Lord for the effecting of these ends: causing the worm *Iacobt o thresh the mountains*, making the *weak as David*, *lifting up the wheels* from the earth, acting men beyond the ordinary temper of the spirits of men, taking away *the hearts* of the enemies, that the *men of might cannot find their hands*; their cities prove *like ripe figs, falling into the mouth of the eater*; *a barley cake to overthrow a tent*, then

Isa 41. 14. Zech. 12. 8. *Sc. in bello fortis, fortunatus, & divina virtute erectus.* Tarnov. Drusius, *&c.* Ezech. 1. 20,21. *per rotas intelligit homines rationales, qui se Angelorum jussu duci permittunt.* Lavat. *Rotas Deus per Angelos regit fortissime & suavissime; sive stabant, providentia Dei ordinaria aguntur, sive sese a terra elevabant, sc. providentia insuetata & insolita.* Psal. 76. 5. Nahum 3. 12. Iudg. 7. 13.

then we are to ſay, It is the Sword of *the Lord* and of *Gideon*; *Digitus Dei hic eſt*. Surely theſe are ſigns of the *effecting* Will of God, and not barely of his *permitting* Will. Theſe things I deſire may be ſeriouſly conſidered upon theſe three grounds.

1. There ſhould be no good buſineſs which God hath on foot in the world but I ſhould deſire to have a hand in it. A good man hath an eye upon all the work that God hath to do in the world, and would be acting in it. Saith he, whatſoever God is doing, I would gladly be a worker together with God in, either in my practice, my purſe, my prayers, or ſome way or other.

I would be very loth to miſplace my prayers, and to ſet my prayers in oppoſition to the Will of God. Herein is much of the happineſs of the Saints and Angels in heaven, that they pray for nothing but what God will grant. God is very obſervant of his peoples prayers. *Pray no more*, ſaith he to *Ieremy*. If there be a perſon or buſineſs which the Lord

will not prosper, he will put it out of the hearts of his people to pray for it; your prayers are the choisest actions of your life, and if they proceed from a sincere heart, (though that particular thing which thou desirest may not be granted, yet) God will answer thee some other way: yet a good heart would be loth to lose his prayer.

3. I would be loth to lose my reward; the Spirit of God teacheth a man not only to act Grace, but to expect a reward of it. No man shall ride with the Lamb in triumph after Victory, that did not joyn with him in the Combate and Opposition: And those that suffer with him in the Conflict, shall certainly after the Victory *ride* with him *upon white horses*, and have a share in the triumph, *Rev.*19.14. For if *Jehu* and *Cyrus* be rewarded of God, for joyning with him in his effecting will, even from a corrupt principle, unto a corrupt end; how much more shall they who desire to know what God is doing, and in sincerity desire to further his ends

ends in the doing of it? Who not only do Gods work, but aym at his end: ſurely not only a temporal reward is reſerved for them, but it ſhall add to their eternal glory, and make their Crown more maſſie, at the laſt and great day, *Luk.* 18.

Let us now come to the laſt particular, and that is the *permitting will of God.* If the Lord will bring the Apoſtle to *Jeruſalem*, and there deliver him by the malice of the Jews, into the hands of the Gentiles; if he will ſuffer them to execute their rage upon him, and thereby the Churches of God be deprived of ſo glorious an *Inſtrument*, though we ſhould gladly provide for the Churches preſervation, and edification: yet if the Lord will in this manner deliver him up, he is not bound to *Inſtruments*, he hath with him the *reſidue of the ſpirit*: and though mens graces accompany them to glory, being given them for their own ſalvation; yet they leave their gifts behinde them; *Propheſies ſhall fail, tongues ſhall ceaſe, knowledge ſhall vaniſh away*, 1 Cor. 13. 8. Theſe

Hoc freno cohibendi ſunt omnes noſtri affectus; ne quid tam acerbum ſit, vel triſte, vel durum, quod non mitiget ac emolliat Dei voluntas, Calv. Pſal. 39. 9.

1 Pet. 1. 25. 1 Cor. 13. 8.

fall from the beſt men, as *Eliahs Mantle* did from him, when they are taken up into glory. As therefore when an ungodly man dies, he leaves his eſtate behinde him; becauſe it is *this worlds goods*: ſo when a godly man dies, he leaves his *gifts* behinde him, becauſe it is the Churches treaſury. If the Lord will thus deliver up the Apoſtle, and ſo deprive the Church, *Let the will of the Lord be done*. And ſome conceive it mainly to be ſpoken here in reference unto Gods *permitting will*, though I have taken in all three of them intended by the ſpirit; there being ſuch clear and evident footſteps of them all, in the before mentioned ſtory. Hence the laſt Obſervation is:

Doctrine. Doct. *That where Godlineſs is in the power of it, it brings a ſoul to an humble ſubmiſsion unto the permitting will of God.*

In the handling of this, I muſt ſhew

Firſt, What the permitting will of God is, and the ſeveral branches wherein it doth conſiſt.

Secondly,

Secondly, Prove that godlineſs brings about the ſoul of a man unto a ſubmiſſion thereunto.

Thirdly, Shew you the grounds thereof, what there is of godlineſs manifeſted in ſuch a ſubmiſſion.

Fourthly, The ſeveral acts of the ſoul in its conformity unto the permitting will of God, and wherein this conformity doth conſiſt.

Firſt, *What the permiſsion of God is*; Here I muſt give you theſe diſtinctions.

Firſt, There are ſome things that the Lord doth of himſelf work by his own *immediate power*; and ſtays not for any humane concurrence, but doth them of himſelf and by himſelf. If he doth work, *None can let it*, he *doth whatſoever pleaſeth him*, and ſo he governs the world, and preſerves and maintains it. *He ſuffered all Nations to walk in their own ways.* He did not *incline* them to walk in their own ways; he did not *command* them, but he did *leave* them to themſelves, and in the hands of their own *Counſells*: And is therefore ſaid to ſuffer

Iſaiah 43.13. & Pſa. 135.6.

them; *Mala ſinit fieri, non facit; bona vero ipſe facit; ſed nolens mala ſinit, & volens bona operatur*; being in himſelf a free Agent, he concurs with the creature when he pleaſeth, and as far as he pleaſeth, *Lumb.* lib. 1. Sent. 45.

Secondly, we are to conſider, that the permitting will of God, only reſpects the reaſonable creature, to whom properly his commanding will belongs. It is true, that all the Creatures come under his will, *For he rules all things according to the counſel of his own will: He doth whatſoever he will in heaven and in earth, in the ſea, and all deep places.* Rev. 4. 11. It is by his will that they are created, and it is by the ſame will, by which they are preſerved and governed in their being. But all other creatures being to act *neceſſarily*, no permiſſion can belong to them: but God either acts them, or ſuſpends their Acts at his pleaſure, not by a *permitting*, but by a powerfull *effecting* will. Only the reaſonable creatures, ſeeing they were created to act out of choice and election, the

Ex neceſſitate naturæ & ad ultimum potentiæ.

Lord

Lord rules them *Modo proportionato*, according to their own nature: therefore he hath not put a Law in their natures, which ſhall neceſſarily and infallibly carry them to their ends; but he rules them in a Covenant-way, and they are voluntary in all their actings; neither ſhall any of them be confirmed or made impeccable but by grace, in which the Lord would have all the veſſels of mercy to ſtand; as they were choſen in Chriſt, ſo by him they are to be confirmed: That as they honor God the Creator, *in ordine naturæ*, ſo they ſhould honour the Son, as Mediator, *in ordine gratiæ*: And for this cauſe, whereas the Lord could have confirmed Men and Angels in the day of their Creation; as he hath now the Angels in heaven, and the *ſouls of juſt men made perfect*; yet he will not, but reſerves it as a bleſſing that ſhould come in by the Government of his Son, in a way of grace, by whom the *beatifical viſion* is beſtowed upon the Saints. And therefore I conceive Chriſt is called *The Angel of Gods face*,

face, that is, *Qui faciem Dei quasi conspicuam populo fecit*, Isa.63.9. Now the face of God in Scripture is put for three things. 1. For a full *Revelation of his will*, They shall see his *face, and his name shall be written in their foreheads*, Rev.22.4. 2. *For a full manifestation of his favor*; So the Church is said *To seek the face of God*: And the Lord is said *to cause his face to shine upon his Saints*, Psal.67.1. 3. *A perfect vision of his glory*, and so heaven is a *seeing of God face to face*, 1 *Cor.* 13.12. And in all these respects Christ is said to be the Angel that discovers the face of God unto the Saints. And it is by this last manifestation that they are made impeccable.

Thirdly, The permitting will of God is only conversant about the sins of the reasonable Creatures: in all their good actions the Lord doth concur, and act them, by an efficacious and a working will; so as it is rather Gods work then theirs, 1 *Cor.*13.10. *Yet not I but the grace of God that was with me*; *Cooperando perfecit, quod operando incipit*. Aust. But for evil actions.

ons, God cannot have a hand in them as the Author or Efficient cauſe; for he is *light, and in him is no darkneſs at all*; he is goodneſs it ſelf, *and in him is no evil*, neither can any evil come from him, *James* 1.13,14. The caſe is decided, that God is not the Author of Sin, neither can be; for he that forbids all ſin, cannot work any; darkneſs cannot proceed from the *Father of lights*, and yet againſt his will ſin cannot be; *Non fit aliquid niſi Omnipotens fieri velit vel ſinendo, vel faciendo.* Auſt. Sin could not have come into the world, if God would have kept it out; he could have created all the creatures impeccable, if he had pleaſed.

There is a threefold order to be obſerved concerning the decrees of God.

1. The ſame Soveraign Lord that did elect ſome to life, did decree to *paſs by others*, and not to confer the ſame grace and favour upon them. For we teach no abſolute Reprobation, but a preterition only, and non-election, or which the Schoolmen call

call *Reprobatio negativa*, which as *Suarez* hath well obſerved, *opuſc. lib.* 2. *pag.* 175. *Non eſt pœna, ſed ſolum negatio gratuiti beneficii quod Deus ut ſupremus Dominus negare poteſt.*

2. Unto theſe he doth reſolve and decree not to give grace; but to leave the other to the inſtability of their own wills.

3. He doth decree, that he will for their ſin caſt them off for ever, and eternally deſtroy them. So that the Lord decreed to leave the creature unto that ſtrength which he had received in his Creation, and then falling, he did decree to damn him for that ſin, which he did of himſelf voluntarily commit. Thus God did from eternity decree to permit ſin to come into the world, though it be the act of the Creatures, and not of God. And hence it was, that *ſin entred into the world, and death by ſin*, *Rom.* 5. 14.

4. The Lord in his permiſſion doth withhold his grace, and doth not beſtow that which ſhould keep a man from ſin, but leave a man to walk in his

his own ways, to act according to his own counſels, and doth not effectually determine his will unto that which is good, but leaves it to be freely carried away to that which is evil. Therefore permiſſion is as it were the removing of the impediment, and no more: As *Twiſſ. Vindic. part.* 2. *pag.* 28. hath well obſerved, *Ex remotione impedimenti effectus interdum ſequitur, cujus cauſa non eſt removens impedimentũ, ſed aliquid aliud.* As if a ſtone being ſtaid from falling, you remove the impediment, then it falls immediatly, the ſtop being taken away; but the taking away of the ſtop, is not properly the cauſe of its fall, but its own natural form which hath a tendency to its center. So when there is reſtraining grace upon a man, an impediment put in the way of ſinning, *his way is hedged up*; but when the Lord removes the reſtraint, the man immediatly falls into ſin: And yet the taking away of the reſtraint is not the cauſe of his ſinning, but his own natural propenſion and inclination of Spirit thereunto.

unto. The Lord doth by permiſſion but remove the impediment, take away the reſtraint. As a man taking his hand from a *glaſs*, it breaks; not becauſe he takes away his hand, but from its own brittle nature: ſo there is a *Divina manutenentia*, which the Lord takes away: As a man that doth looſe an Anchor, and lets a Ship drive into the Main, when by the Wind and the Sea its daſhed againſt the Rocks: thus the permiſſion of God is but a removing of the reſtraints that are upon the ſpirits of men. In ſinfull and holy actions three things are to be diſtinguiſhed.

1. *The action it ſelf*; ſo the Lord doth concur unto both by a common Providence unto both the beings and the motions of the Creatures. They muſt depend *à primo motore*; *For in him we live, and move, and have our being.*

2. There is alſo *the quality of the action*, either good or evil. And here is a different concurrence of God. 1. To a gracious action, the Lord concurs not only in the ſubſtance of it.

it, but in the goodneſs and rectitude of it: For we have no *ſufficiency of our ſelves, to think any thing as of our ſelves*, 2 *Cor.* 3. 5. When we turn to him, it is he *turns us* firſt; when we make our ſelves *a new heart*, it is he firſt *gives us a new heart*; when we *work with him*, *he works our works in us and for us*. The Lord concurs to it with a gracious and efficacious will. It depends more upon the act of God, then upon the act of the creature. But in the evil and obliquity of an action, the Lord concurs by a permitting will only, leaveing the creature to act according to its own rules, and to walk after its own imaginations, taking away the powerfull determination of grace, and all the reſtraints that were before laid upon them. Now the act is of God, but the obliquity and the defect of the action is from the Creature only.

3. There are the ends of the action, and the Lord doth appoint them alſo: Of good actions, the end is his glory, according to the intention of the Agent; and of evil actions, the end is

is his glory, though it be *præter intentionem Agentis*. As an Artificer uſeth natural cauſes unto artificial ends: as we ſee the Loadſtone that naturally draws Iron, how it is made uſe of in the Art of Navigation; and we commonly uſe the natural enmity of a Dog or a Hawk to accompliſh our end on ſome other of the creatures, elſe unſerviceable to us. So doth the Lord over-rule the natural enmity of the creature, and orders it unto his own ends, the glory of his own Wiſdom, Power and Juſtice: As we ſee in *Nebuchadnezzar*, though he as an inſtrument in the hand of God, intends no ſuch thing, he thinks not ſo, *Iſa.* 10. And in theſe properly doth the nature of permiſſion conſiſt.

Now let us ſee the permitting will of God, being converſant only about ſin, and that only the acts of the reaſonable creature, in what particulars it is exerciſed, what it is that the Lord doth permit in them. And they are theſe eſpecially.

1. *God leaves remainders of ſin in the beſt of his people.* This belongs unto his

his permitting will, that though they be ſanctified, it is but in part. He doth ſuffer ſin to remain in them, that if the beſt men ſay *they have no ſin, they deceive themſelves*, and *the truth is not in them*: Sin dies a crucified death, it hath only received its deaths wound, and dies by degrees: There is in the beſt, a Law of the members, as well as a Law of the minde; which makes them cry out, *Vnclean, undone, wretched man that I am! Non peccare in via præceptum eſt, in patria præmium.* It is in this life our Law, and in the life to come it ſhall be our reward; it is here our duty, then our glory. *Peccatum in renaſcentibus remittitur, in proficientibus minuitur, in reſurgentibus tollitur.* Auſt.

2. *He ſuffers Satan, both as a tempter, and as an accuſer*; and it is for theſe ends that he hath not yet his full torment. He knows the time is not yet full come, *Art thou come to torment me before the time?*

Firſt, The Lord ſuffers him as *a Tempter*; this was a great part of the humiliation of Chriſt, the King of

Saints, that he was not only made sin by God, but he was tempted unto sin by the Devil. *And he suffered being tempted, that he might be able to succour them that are tempted*, Heb. 2.18. All the Saints are there called *those are tempted*, and tempted as we are. *Heb.* 4.15. and the people of God had need of succour, not only in their sufferings, but especially in their temptations. And there is no possibility for them to stand out against them without succour from Christ. Sometimes Satan comes upon them by his own immediate *injections*, which the Apostle calls *fiery darts*, because they are apt to take shot as Granadoes and Wild fire into the Camp of an enemy: So it is said, *Satan did move David to number the people*, 1 *Chron.* 21.1. The word doth signifie, to perswade by force of Argument, and by a vehement and continual importunity, to take no denial. And herein properly doth the strength of a temptation lie, in the strength of the Arguments, and the reasonings of it, and the importunity of it from day to day. Its used

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in *Deut.* 13.6. if a man *doth perſwade and entice his friend ſecretly to other Gods*, gives him reaſons and arguments to perſwade him thereunto. Its the ſame word that is uſed of *Iezabel*, 1 *Kin.*21.25. *Whom Iezabel his wife ſtirred up*: She provoked him by earneſt perſwaſions, by continual importunities. And ſometimes he makes uſe of the Creatures, and there is no creature that Satan will not make uſe of, to withdraw from God, and to draw to ſin: A Diſciple, a Friend, a Wife; God made her a rib, Satan a dart.

2. He permits him as *an accuſer*; for he is called *the accuſer of the brethren.* And as he doth move us againſt God in a way of ſinning; ſo he doth move God againſt us in a way of Judgment. And therefore, *Zach.*3.1. Its ſaid, *Satan ſtood at Ioſhua's right hand to reſiſt him.* Some ſay, as an accuſer, the manner being to ſet the accuſers on the right hand of the perſon accuſed: Others take the right hand for the inſtrument of action, and ſo it was effectually to hinder *Ioſhua* in his

work. So *Iob* 2.3. the Lord saith, *Thou hast moved me against him without a cause*; the same word is there used, of his moving God against *Iob*, as before he had moved *David* against God: in the one as *a tempter*, in the other as *an accuser*. And there is as great fear of *Satan* in the one, as in the other. Now it is by the permitting will of God, that it should be so, that the Saints should in a great measure lie under the power of this *envious man*; first to entice them, and afterwards to accuse them.

3. *He suffers the lusts of Godly men to arise*, and they are many times led captive under the Law of sin; yea, even sometimes to gross and scandalous sins, which do *vastare conscientiam*, though they cannot *excutere fidem*. As *Sampson* to a way of uncleanness; *David* to Murther, and that plotted; *Solomon* to Idolatry, and that continued; *Peter* to the denial of his Master, and that with the bitterest execrations, cursing himself to Hell, as the word καταναθεματίζειν signifies, if ever he knew the man: yea, and God doth

doth leave them to harden their own hearts in a way of ſinning, and go on *frowardly in it*, Iſa.57.17. *Why haſt thou hardned our hearts from thy fear?* Iſa.63.17. We hardened our hearts *ſinfully*, being by God left to our ſelves: And God doth harden them *judicially*, which is the greateſt judgement, that can befall a Saint in this life.

4. *God doth ſuffer wicked men to thrive and proſper in an evil way:* In ways of cruelty and oppreſſion. *Nebuchadnezzar* gathered *the riches of the Nations like eggs, that none did move the wing or peep.* He rules over the people of God with rigour, ſhews *them no mercy, but upon the ancient he doth heavily lay the yoke.* The Ploughers *plough upon their backs*, and *make long furrows*; and wicked men oppreſs *thoſe that are more righteous then themſelves:* And yet the Lord ſeems to ſtand by, and look on, and lets him thrive and proſper in it, *as if he had forſaken the earth*: So the ten Kings *ſhall give their kingdoms to the Beaſt*; the power of laws, and the power of arms, and

thereby ſet up Antichriſt; and he ſhall grow to that power, *That all kingdoms, and nations, and languages ſhall worſhip him: and ſhall ſay, Who is able to make war with the Beaſt? And he ſhall make war with the ſaints, and ſhall overcome them:* And this ordinarily the Lord doth, that his people ſhould come and cry to him to awaken him; for he ſeems as a man aſleep, and as regarding nothing, but leaving all in the enemies hand: *Awake Lord, why ſleepeſt thou?* Now all theſe belong unto the *permitting will of God*, which is converſant only about the *ſins* of the reaſonable creature.

2. There is very much of Godlineſs ſeen in a mans ſubmiſsion of his will unto this permitting will of God: For the proof of it I ſhall give one Scripture for each of them.

Firſt, Submiſsion unto the permitting will of God in regard of ſin and the remainders thereof. Though a godly man look upon it as his burthen, as his miſery, eſteems ſinne worſe then death, worſe then hell: Yet ſeeing God will have it remain

main in him, if he muſt ſtill bear this weight, draw this clog after him; if he will ſtill have them to wear their *Grave-cloaths*, the Saints are content to *wait for the reſurrection of the juſt*. No man was more ſenſible of the remainders of ſin, then *Paul*, as appears by his own expreſsion of himſelf, *The greateſt of ſinners, and the leaſt of Saints*: therefore he cries out, *who ſhall deliver me?* Rom. 7.24. Yet he conſiders deliverance is *begun*, *I thank God through Jeſus Chriſt our Lord*: And therefore ſin ſhall never prevail either to condemnation or dominion. And with this deliverance the Apoſtle ſits down, and ſubmits unto the will of God untill the day of his *full redemption* ſhall come: though he knew that while he lived here, while with *the minde he did ſerve the Law of God*, yet he ſhould with his *fleſh ſerve the Law of ſin*.

2. For ſcandalous Falls, though they be ſuch as thoſe that the people of God ſhould fear and pray againſt, as being ſuch by which they cauſe the name of God to be blaſphemed, by

which they become ſpotted of the world, a blemiſh to their ſociety, and leave an ill name behinde them; and they are ſet forth by God as examples for us to take warning by, to take heed we fall not into the like: yet when the Lord hath ſuffered us to fall into them, we muſt not riſe up and quarrel with him, but we muſt ſay he is juſt and holy, even in thoſe things wherein we are wretched and ſinfull, *Matth.26.33,34.* *Peter* had an admonition from Chriſt, of a very dangerous fall that was near him, and he anſwers, *Though all men forſake thee, yet will not I*; Chriſt tells him, that *before the Cock crow, thou ſhalt deny me thrice.* It was *Peters* duty not in a preſumptuous manner to have told Chriſt in confidence of his own ſtrength; no, you are miſtaken in me; if I die with thee, I will not deny thee: but to have ſaid, Lord, if it be thy will, I had rather die with thee, if by thy grace thou wilt aſſiſt me; I had rather undergo the greateſt ſufferings, then commit ſuch a ſin; this was *Peters* duty before hand. And after

after the will of God was manifeſted to permit him to fall as he did, he ſhould have ſaid, Thou haſt ſuffered me thus to fall; it was my great ſin thus to deny thee: But ſince my proud and carnally confident ſpirit in thy wiſdom muſt thus be brought down, and my own weakneſs muſt be diſcovered for my further humiliation, thou mighteſt deal with me as it ſeemed thee good; I have no reaſon to quarrel with thee, thou acteſt righteouſly even there where I have acted ſinfully. And as this was *Peters* duty, ſo it is the duty of all the Saints whoſe actual Falls have manifeſted that it was the will of God to humble them by this means: And indeed the Saints when they come to read over the ſtory of their lives, and ſhall ſee therein *Omnes actiones ad ſe pertinentes & circumſtantias actionum*, as *Suarez* ſaith they ſhall ſee in heaven, they will finde they had as much need of their ſins, as they had of their ſufferings in this preſent life; and *all things ſhall work together for good*: *Et ſi omnia, quid ni peccata?* though I confeſs

fesse there be three ways which the Lord doth use to humble men by:

First, by letting in his love into their souls, the beauty of grace, the excellency of holiness; and then the soul looking down upon it self, is as a man that hath looked upon the Sun, he can see nothing. So did the Lord humble *Job* by further discoveries of himself; so he did humble *Isaiah*: This is the highest, and sweetest way of humbling: who am I that the Lord should shew in me a pattern of mercy? to me the *greatest of all sinners, is this grace given*, &c.

Secondly, He doth humble men by sufferings; by afflictions he doth keep man from his purpose, and *hides pride from his heart*.

Thirdly, But the worst way, and the most uncomfortable way of humbling is by sin, when the Lord is pleased to leave his people to great sins and scandalous falls: And yet this hath been the condition of some of the most eminent Saints, as *David*, *Solomon*, *Sampson* and *Peter*, &c.

3. The

3. The Lord doth ſuffer his people to lie under the power of the temptations of *Satan*: which I confeſs is a very great miſery, ſo to be ſubjected unto an unclean ſpirit, that he ſhould have acceſs unto our ſpirits, and a mans heart ſhould be as an Anvil for the Devil to form and faſhion his luſts upon. It was one of the greateſt abaſements of Chriſt, that his holy and gracious Spirit ſhould be ſubjected at leaſt to the curſed and blaſphemous injections of Satan: but *the Prince of this world came, and found nothing in him*; but he doth ſeldom come near us, but he doth *touch us*, 1 *Joh.* 5. 19. *tactu qualitativo*: for there is nothing that Satan can ſuggeſt, but there is a ſeed and a principle in us; and ſo far as it takes with the ſeed, there is ſomething in us that windes with it; it is as well *Partus cordis*, as *Seminarium hoſtis*. And therefore although it be a diſtinction which ſome Divines do uſe, that if there be no conſent on our part, it is our miſery, but not our ſin: yet I conceive it is a hard thing for a ſoul to ſatisfie

tisfie himself in this, that there being a corrupt principle in men which doth close with every thing that Satan can inject, that there is nothing in me that doth close with such a temptation; and its so much the more misery, because it is an act and fruit of that ancient selling of our selves unto Satan, and therefore it is just with God, in a degree, to leave the best of the Saints under his power: for, *Quod venditum transit in potestatem ementis.* But seeing it is the will of God, and a mans duty to submit, and *to gird himself unto the battel*, though *we wrestle not with flesh and blood, but with spiritual wickedness in heavenly places*, Eph. 6.12. yet we are to *fight the good fight of faith*; go forth under the banner of Christ, who hath promised *to tread Satan under foot shortly*, Rom. 16.20. Christ was led of the Spirit into the wilderness: How did the Spirit lead him? by sweet and secret motions. Christ having received the Spirit as an unction, this same Spirit was the guide of his way, the orderer of all the acts of his humane nature;

so

so he is also the guide of our ways, and the guidance of this Spirit Christ doth follow; and though he meet with a temptation, yet doth he submit to the permitting will of God therein.

4 If the Lord will let wicked men rule over you, if he will leave you in their hands, will let out their rage and malice upon you, that they shall shew you no mercy, *Tread you down as mire in the streets*, as *Nebuchadnezzar* is said to receive a command to do to *Jerusalem*, Isa. 10. yet it is your duty to conform your wills unto the permitting will of God. If the Lord suffer the *Caldeans* and *Sabeans* to plunder *Iob* of his goods, and leave him poor to a proverb, He must say, *The will of the Lord be done; the Lord hath given, the Lord hath taken, blessed be the name of the Lord*: If the Lord will suffer *Shimei* to curse *David* in the day of his extremity, and to rail upon him as a bloody man, *David* must say, *Let him alone, the Lord hath bidden him*; and if so, *Who shall say, why dost thou so?* 2 Sam. 16. 10. Though the Lord be

be not the author, yet he is the orderer of ſin; and its he hath now let out this evil: therefore look not at the inſtrument in it, but at the hand of God: ſo doth Chriſt, *if the cup may not paſs from him*, but he muſt be delivered into the hands of men, and be crucified: holy Father, *not my will, but thy will be done.* And this ſame is the caſe in the Text concerning *Paul*, if the Jews ſhall take him and deliver him unto the Gentiles, and they ſhall put him to death; ſurely they could not do any ſuch thing, if the Lord did not ſuffer it; therefore our will muſt not oppoſe Gods will, but we ought to ſay, *The will of the Lord be done.*

3. Now we come to the grounds and reaſons of the point, that we may from hence ſee what of godlineſs there is in it, to have our will brought into a conformity unto the permitting will of God.

1. The more ſelf-denial there is in any thing, the more of the power of Grace there is expreſt in it; for ſelf-denial in any man is the meaſure of all

all the grace that is in the man, as ſelf-ſeeking is the meaſure of all the corruption: for the body of ſiune in a man is nothing elſe but ſelf-exalted above God. Therefore Chriſt rule is, *Matth.*16.14. *Let a man deny himſelf*, *Penitus abneget*; ſelf muſt be denied in every conſideration, in every reſpect; therefore Jeſus Chriſt that was the pattern of all grace, he was the great pattern of ſelf-denial, and hath left us a Copy therein to write after him, 1 *Pet.*2.21. *He came not to do his own will*, nor to ſeek his own glory, but as a Servant to be wholly at the will and the command of another. Now Divines commonly ſay, that there is a threefold ſelf that is reſpectively to be denied. Firſt, there is Self as corrupted ſinfull Self. Secondly, Self as created natural ſelf. Thirdly, Self as renued moral religious ſelf. Now to deny ſelf-natural is more then to deny ſelf-ſinfull, becauſe that is not abſolutely to be denied, but in compariſon: to deny moral-ſelf, is more then to deny natural ſelf, becauſe that is not

not to be denied, but when it comes in competition. Now this conformity of our will unto the permitting will of God, exerciſes ſelf-denial in all theſe. Firſt, a man muſt deny natural ſelf. If God will have a man ſubject it under the power of wicked men, or will leave him to be hurried in his perſon or eſtate, by the power, and according to the luſt of the devil, and the Lord will ſuffer it, ſtand by, and look on, and not come in for his his help; Now a man may lawfully, yea he is bound in duty to ſeek his own preſervation as Chriſt, that he might not be delivered into the hands of unreaſonable men. He prayed to his Father, and yet the Lord did not deliver him, and he gave them power to apprehend him, and did not interpoſe. Now the will of nature gives place unto the will of duty; and Chriſt ſays, *Not my will, but thy will be done.* Its God that hath given Satan this power to men, and therefore who am I, that I ſhould ſay, Why doſt thou ſo? Secondly, A man muſt deny renewed-ſelf: and truly grace in

in the man is dearer to him then his life; he would be content to loſe his life, that he may maintain and perfect his grace. It is *the divine nature*, the Image of Chriſt begun in the ſoul, unto the carrying on of which he makes all things ſubordinate, and ſubſervient. Now there is nothing an enemy to renewed ſelf, but ſin: therefore all the *luſtings of the Spirit are againſt the fleſh, and the luſtings of the fleſh are againſt the Spirit*, Gal. 5. 17. for they are contrary one to another; for a man to deny the holy deſires of regenerated ſelf, ſo as to be willing to ſtoop in them, becauſe the Lord will have it ſo, and will lead him under the remainders of ſin; therefore even gracious ſelf in the deſires of it muſt ſtoop, and be content with ſuch an inmate (as a Fuller, and a Collier, dwelling in the ſame houſe, what the one whites, the other ſoils) untill a full redemption; it is the higheſt act of grace in this life to deny a mans ſelf, in reference to the being of ſin within him. As it was the higheſt act of ſelf-denial in Chriſt, that he

that was *the beauty of holiness*, should be *made sin*, reputed a sinner by man, and have sin imputed to him by God, to confess our sins as his own, *My iniquities have taken such hold upon me, that I am not able to look up*, Psa.40.12. So for a man to know what sin is, that it deprives him of Communion with God, defiles his soul, is worse then hell it self; and yet in obedience to God all his days to lie under the risings and remainders of it, it is the highest act of grace that a godly man doth put forth in this life: Though this may seem a small thing to an unregenerate man, who sees no evil in sin, it is the element he lives in, and that by which the comfort of his life comes in.

2. The higher act of Faith a man puts forth, the higher act of grace: for it is suitable to a mans faith, that all his grace doth rise. The life of faith, is the life of the new man. *Gal.2.20. The life that I now live, I live by the faith of the Son of God*: Now the highest acts of faith, are those wherein there is the least of sight;

ſight; for 2 *Cor.*5.7. *We walk by faith, and not by ſight*; ſo that ſight and faith are oppoſed; the leſs there is as matter for ſight, the more there is as matter for faith. As it is made the honour of *Abrahams* faith, *Rom.*4. that *he conſidered not the dryneſs of his own body, nor the deadneſs of Sarahs womb, but he believed in hope againſt hope*, when he ſaw nothing for the preſent promiſed any ſuch thing: So it is here, for a man to be under the remainders of ſin, *the Law of the members leading him captive*, defiling his ſoul, breaking his peace, wounding his conſcience, blotting his name, and yet for his ſpirit to ſtoop to it out of faith, becauſe Gods will is the rule of goodneſs, and he will not only turn this to his own glory, but he will turn it to my eternal good in the end, that out of this eater ſhall come meat, and out of this ſtrong enemy ſweetneſs. Truly, as the higheſt acts of Gods grace upon us in this world, are in turning our ſins to good, and working good in the end out of that which in it ſelf is nothing but evil, ſo the

higheſt acts of grace in us, are thoſe that do reſt upon God for a holy fruit, even of our failings, and continual defilements; for there is leſs evil in ſufferings, then there is in ſinning: that is a rule laid down in the new man; therefore the Saints *chooſe* much *rather to ſuffer affliction, then to enjoy the pleaſures of ſin*, Heb. 11.25,26. There is leſs of faith to believe good out of ſuffering, then there is out of ſinning. Now when a man ſees ſin in it ſelf is nothing but evil, and in his preſent ſenſe of it, there is more evil in it then there is in any other thing in the world; it is evil *in abſtracto*, that is, in the eſſence of it, *its evil and only evil*; and yet that God will work good out of it, it is the higheſt act of faith that a man puts forth in this life, to reſt upon God in turning his ſins to good, and to be content, not with ſin it ſelf ſimply, but with the will of God ſuffering it to be. For a man to conflict with a hard heart, a blinde mind, a ſtupid conſcience, wreſtling againſt them, looking upon them as more bitter then death, and to be willing

to

to die with all his heart to be rid of them, and to count death for ſin as a good exchange, and yet out of faith to ſtoop unto the permitting will of God, ſaying, Surely ſin is not ſo the greateſt evil, as God is the greateſt good; for he can turn ſin into good, and work his own glory, and the good of the creature out of it, or elſe he would never have ſuffered ſin to have come into the world. He can cauſe light to ſhine out of darkneſs, temper a poiſon into a wholſom medicine: therefore I can ſay with *Auſtin*, *Mala non ſunt bona; tamen ut mala ſint bonum eſt*: Its the higheſt act of Faith, that the man doth put forth in this life.

3. There are ſeveral extreams that require a great deal of grace to avoid in a mans Chriſtian courſe. It is the manner of Satan to carry men from one extream to another, and it is very hard to eſcape them: A man muſt cut at a thred; he muſt be a skilfull Pilot to ſail between two dangerous Rocks, and not grate upon the one or the other. The work of grace in

the heart, as it is very ſpiritual: ſo it is very curious and exact; which will appear, if we conſider theſe particulars.

First, For a man to hate ſin in the being of it, and to keep that principle up in the ſoul, that he would not have ſin raign, nay he would not have it to *be in his mortal body.* He deſires to *be purged from all filthineſs, both of the fleſh and ſpirit,* and yet in obedience to God in this mixt eſtate to ſubmit, and not to murmur while God will ſo continue him to endure ſo curſed an Inmate: For a man to have *Mortem in deſiderio,* to be content to die, that he may be rid of ſin, and yet to haue *vitam in patientia,* to be willing to live, though while he doth live he knows ſin will be: It is a hard matter for a Chriſtian to walk aright between theſe two extreams, *Phil.* 1. 23. *I deſire to be diſſolved*; he is willing to die, to be rid of ſin, and yet content to live with the remainders of ſin, out of the love of ſervice; *to abide in the fleſh is more profitable for you*; becauſe it is the will of God, that *pro hoc*

hoc ſtatu, that it ſhall be ſo, and to be in duty content to be out of glory the while, it is a very great curioſity in the work of grace in the Saints.

Secondly, For a man to pray againſt temptation earneſtly, as being the moſt miſerable ſubjection that can befall him, to be liable unto the unclean inveſtings of ſuch a wicked and malicious enemy; That he ſhould have ſuch an immediate acceſs to our ſpirits from day to day, that we ſhould *wreſtle with principalities and powers* for life concerning heavenly things, and yet humbly to be content becauſe it is the will of God that a man ſhould lie under them, and to wait Gods time for his deliverance, and to ſay, if the Lord will not deliver me all my dayes, let his will be done. There are ſome temptations that come upon the ſoul with a great deal of horror: *terribilia de fide, horribilia de divinitate*, as *Bernard* ſpeaks: motions and injections to Blaſphemy, Atheiſm, Self-murther. As *Luther* ſaith, he had ſuch a temptation once came upon

him with that impetuousneſs, that he was forced for ſome hours to do nothing but repeat that commandment, *Thou ſhalt do no murther.* It may be *the thorn in the fleſh*, was an immediate meſſenger from hell ſent unto *Paul*, with ſome ſuch violent temptation as this; even the very motions that are in the damned ſouls in hell, ſuch as *Spira* had, *I would I were above God; for I know he will not have mercy upon me*, 2 Cor. 12. It was ſome horrid temptation which was to be a cure of *Pauls* pride; it was given him that he might not *be lifted up through the multitude of Revelations.* Whereupon *Auſtin* breaks forth, *Quantum ſit ſuperbiæ venenum quod non poteſt niſi veneno curari?* Now *Paul* was mightily awakened by this temptation, he looked upon it as a terrible affliction, as a thorn in the fleſh that did hurt him and gall him from day to day, and therefore he prayed thrice. It expreſſeth both his frequency and his fervency. But the Lord told him it was his will that he ſhould lie under that temptation, which permitting

ting will of God, being made manifeſt, *Paul* muſt not ſlack to pray againſt it, or to be afflicted with it, and yet *Paul* muſt be content to lie under it ſo long as it was the will of God to ſuffer it to lie upon him.

Thirdly, If the Lord will leave a man under the hands of wicked men, to be content to let *the Ploughers plough upon his back, and make long furrows*, and from a Principle of Faith *not to make haſte*, Iſa. 28. 16. Faith is commended from the excellent fruit of it; it keeps the ſoul in a continual calm, in a quiet condition, that though a man earneſtly deſire deliverance, whether for himſelf or for the Churches, pray for it daily; *it pities him to ſee the ſtones of Zion to lie in the duſt*, yet his bow with *Joſephs* abides in ſtrength, his heart is not overcome by the continuance of the affliction, ſo as to make him to take any evil courſe for his own or the Churches haſty deliverance, but he is content to ſtay Gods time, until the time of the word comes, *Pſal.* 105. The Word of the Lord tried him. While the Lord would

would have the oppreſſion to lie on, he will leave his people under the hands of their Adverſaries; till he hath wrought his own good work upon *Sion*, he is content to ſtoop unto this permitting will of God, and wait the Lords leiſure for his deliverance.

Fourthly, For a man to be earneſt in prayer, and yet ſubmit unto the will of God, if his prayer be delayed; Chriſt tels us there is *an importunity* in prayer, ἀναίδεια, a holy kind of impudence. And St *James* ſaith there is *a fervent prayer*, δέησις ἐνεργουμένη an active and a working prayer. There is a double importunity in prayer, One from the Fleſh, when a man is very earneſt for the thing he would have, and cannot be content without it. So many a man *howls upon his bed for corn and wine and oyl*, Hoſ. 7. 14. from a principle of fleſh, there is many times a great deal of earneſtneſs put into a man; but there is an importunity that riſes from duty, that a man can be earneſt in duty, though he attain not the thing deſired, yet his importunity

portunity is held up, and for all that he can be content to ſtay Gods time for the thing, and yet pray as earneſtly for it from a principle of duty, as if it were granted. It is a very difficult thing for a godly man to be able to do this in his whole courſe. It was one of the great difficulties in Chriſtianity that *Luther* found, *dilata ſperare*, for to keep up his hope, and hope will keep up a mans prayer even in the greateſt delayes of God. For a man to pray againſt ſin, againſt temptation, to pray for deliverance of the Churches from the hands of ungodly men, for the Lord to ſuffer ſin to remain, the temptation and perſecution to continue, and yet for a mans importunity in prayer to be held up, when he is at the ſame time contented to ſubmit unto the permitting will of God, while the Lord will ſuffer ſin and Satan continually to vex him; its a very high pitch of Grace, and a great deal of curioſity there is in this, to be able to cut at a thred, and to be able to keep between theſe extreams. Now it is the ſubjection of our

our will unto the permitting will of God that keeps the heart within compass, that it runs not out either of these wayes.

4. What kind of acts of submission must there be in us unto the permitting will of God?

1. There must be a deep apprehension of the Justice of God in his permitting will. So it was in *David*, though it was wicked in *Shimei* to curse the ruler of the people (and some conceive) even *Paul* confessed his errour therein, when he said unto *Annas* the high Priest, *God shall smite thee thou painted wall. I wist not* (or I considered not, *that he was the high Priest.* Sure it could not be that *Paul* being a Jew, should not know him so to be. But *David* looks not at the injustice of the Instrument, but at the Justice of God in it. *The Lord hath said unto him, Curse* David, and he did acknowledge in that Gods permitting will. So doth *Jeremiah*, chap. 12. 1. *Righteous art thou O Lord, and just are thy judgements; yet let me reason with thee, why doth the wicked prosper? And*

wherefore

wherefore are they happy that deal treacherously? God did ſuffer wicked men to proſper in a way of ſinning; it was an act of his permitting will, which though *Jeremiah* underſtood not, yet his will did ſubmit to it as juſt, becauſe he did acknowledge the will of God to be the rule of Juſtice

Secondly, We muſt acknowledge his wiſdom therein; ſo doth *David* alſo; *the Lord will ſurely requite good for his curſing this day.* He knows how to turn ſin to good, and how to make advantage to the Saints by their worſt temptations, their greateſt ſufferings, and their moſt dangerous fals. He knows how to perfect his grace in their weakneſs, and to temper the deadlieſt poiſon into a moſt excellent medicine, how to profit his people by their lying under the power of ungodly men, making them the Scullions to wipe them even as a man would wipe a diſh. He knows how to refine them by that fire which they thought would have conſumed them. and he doth ſit by as a refiner, and he will ſuffer them to lie in the fire no longer then

then till they are refined. He knows how to work his own end out of all these permissions: For all the permissions of God are in design for a time, till he hath accomplished his own purpose, Isa. 10.12. *Till I have wrought my good work upon* Sion. And be assured, the permissions of God shall be means to destroy sin, as well as his Sanctification; and the Enemy shall be as well destroyed by his permissions, as by his executions; Cut off in their own malice, *ensnared in the works of their own hands*. The Lord will surely accomplish the ends of his permissions, but they shall never accomplish their ends, and determinations. There is nothing the Lord permits, but he will bring good out of it, and he knows how to do it. His permission of sin was an occasion of bringing in *a better Covenant*, a more glorious head, a higher righteousness, a greater Sonship, *a more excellent name*, and he that can bring so much good by the permitting the worst of evils, we need not fear, but he can bring very great good also out of the temptations.

ons, and out of the ſufferings of the Saints.

3. A man ſhould not fret and be impatient, but labour for a calm and quiet ſpirit under it, becauſe it is the will of God to ſuffer it, and had not he ſuffered it, it had never been. There is as truly a principle of quietneſs in the permitting will of God, as there is in the commanding and effecting will of God; do not impatiently and diſcontentedly reaſon, why doth the Lord ſuffer it to be thus? It was that which *David* did quell in his followers, when they would preſently have taken off *Shimei's* head, he anſwers, *the Lord hath bidden him*, and who ſhall ſay, Wherefore haſt thou done ſo? 2 *Sam.* 16. 10. Therefore *Pſal.* 37. 7. his counſel is, *Fret not becauſe of the man that proſpers in his way, againſt the man that bringeth wicked devices to paſs.* God ſuffers Satan to inſeſt thee, and wicked men to oppreſs thee; take heed of an unquiet Spirit under it; for the permitting will of God acts as truly for the good of his people, as his effecting will. And it is part of that

that portion which the Lord doth make over to them when he ſaith, *I will be thy God*; whatever is in God is theirs, and works for them, though for the preſent it ſeems to make againſt them. *David* in this bewails his own folly, that his ſoul was not quieted under the permiſſions of God, and therefore doth ſet himſelf before us as an example afterwards for a pattern of patience to be imitated, and a pitch of patience to be attained, when as he was before in his diſtemper *fooliſh and as a beaſt before God.*

4. A man ſhould not only deſire that the commanding will of God might ſtand, but his permitting will alſo, and a man ſhould deſire onely to be delivered with a ſubjection to his will. So Chriſt ſaith in his ſubjection to the will of God in *Pilats* condemnation of him, John 19. 11. *Thou couldſt have no power over me, unleſs it were given thee from above.* It is only the permitting will of my Father which hath put this power in thy hands, and if it be his will, that I ſhall be delivered into your hands, I

do

do not deſire that this permiſſion of God ſhould be taken off until his time is. I can with ſatisfaction and contentment lie down under it; *If it be not his will that this cup paſs, his will be done.*

Uſe. Let us then endeavour that the power of grace in us may appear in ſubmiſſion unto the permitting will of God. There ſhould be no teſtimony of Godlineſs in the power of it, but a Godly man ſhould ſearch to find it in himſelf; and if he doth not find it, he ſhould labour after it. James 1. 4. *Let patience have its perfect work.* There is a perfect work of grace in the hearts of all the people of God; not perfect in this life as it is in heaven, but yet there is *a fulneſs of the age of the ſtature of Chriſt* in this life. Now look what power grace hath had in any mans heart, the ſame we ſhould deſire it might have in ours, not only ſubduing our wills to the commanding, but alſo to the permitting will of God in all things. For it is true *we know in part*, and many things we do

not, beause we know not. A Gracious heart, his care is to keep his eye open for every new discovery of truth, and he carries with him a resolution to walk answerably thereunto, when once it is made known to him by the Spirit of Revelation. Now the arguments to inforce it are these.

1. As it comes from God it is good. For the will of God is the rule of goodness, and it is onely good. It is true that the things willed are not good; and therefore as it is sin, the Lord doth not will it, but suffer it; but yet though sin be not good, yet it is good that God should glorifie himself, and work his own ends not only out of the services, but also out of the sins, and the contrary actings of the Creatures.

2. To be given over unto a contradicting spirit, to dispute against any part of the will of God, is one of the greatest plagues that a man can be given up to. *Who art thou that replyest against God?* Rom. 11. Either against the will of his purpose in his decrees, or else the will of his precept in his commands, or

or againſt the withdrawings of grace in his permiſſions; there is ſcarcely a greater plague then to be given over to a gainſaying ſpirit. To call the actions of God into queſtion in either of theſe, it is a ſin that is commonly reproved, Iſa. 1. 5. *All the day long I have ſtretched out my hand againſt a diſobedient and gainſaying people.* And its the Judgement that the damned in hell are given up to; they are acted by a gainſaying ſpirit. Therefore Luke 16. 29, 30. *Abraham* ſaith, *They have* Moſes *and the Prophets, let them hear them*; But *Dives* ſaith, *Nay Father* Abram, *if one riſe from the dead again, they will repent.* The beſt way to bring them to Repentance, ſaith *Abraham*, is to hear *Moſes* and the Prophets. Nay ſaith *Dives*, the beſt way to bring them to repentance is by one riſing from the dead again. And if an Angel or a Saint from heaven ſhould preach to men, they would diſpute and reſiſt. So men do againſt the permitting will of God. Why doth God ſuffer this? he can hinder ſin, if he would. *Qui non vetat pec-*

care cum poteſt, jubet. He that doth not hinder ſin when it is in his power, doth after a ſort further it. Therefore why doth God puniſh man for ſinning, when he might if he had pleaſed have kept man from ſinning? It is a great Judgement to be given up to diſpute the will of God in this manner; for men much to exerciſe their wits in calling the word of God and the waies of God in this manner to give an accompt at the bar of their reaſon.

3. You pray that *the will of God might be done*, which is, that his whole will might take place, and that there may be wrought in your wils a conformity unto the whole will of God. Now a man ſhould look for the fruit of his prayers in a conformity of his will. Mercies given in anſwer to prayers are double mercies. Its not only a good thing that is given, but it is given as a fruit of a promiſe, and as a teſtimony that a man hath received *the Spirit of ſupplication.* For there is nothing aſcends up to heaven but that which comes down from heaven. There is no prayer heard of God, but that

that which doth proceed from the Spirit of God acting in the man. Now as you have this teſtimony of the return of your prayers, that your wils are ſubdued unto the commanding and the effecting will, labour for the ſame alſo in reſpect of the permitting will of God. And till this alſo be wrought, you have never a full anſwer unto thar petition.

4. The permitting will of God towards the Saints, is but for the time of this life; for it hath reſpect only unto ſin: Now when *ſin ſhall be done away*, then the permiſſions of God, and the forbearance of God ſhall have an end. Therefore the Saints in heaven and *the ſouls of juſt men made perfect*, the Lord doth no more ſuffer ſin to be in them, nor them to be under the power of Satan, tempting and accuſing; They are no longer under the power of wicked men, neither fear they any more to be given over unto ſcandalous falls, it is but for the time of this life. As you are to glorifie the patience of God, becauſe it will laſt but for a time, and then ceaſe; ſo you are to glorifie

the permiſſions of God alſo. Seeing therefore it is the way which the Lord hath choſen to himſelf to glorifie himſelf for this preſent ſtate, a man ſhould reſolve to ſet himſelf to it. There is a different way of honouring God here and in heaven; our care ſhould be, that we might honour him according to that way which he requires of us while we are here: for this is bringing forth fruit in the ſeaſon thereof. So that as I ſay, improve Ordinances, becauſe that they ſhall laſt but for the time of the diſpenſatory Kingdom of Chriſt: Do you act patience and Godly ſorrow; for they are but for the time of this life, and then they ſhall ceaſe. And the way by which the life of grace is now maintained, ſhall be no more: therefore get what benefit you can by them while you do enjoy them. So it is alſo in the permitting will of God; give God the glory of it, during the time of the acting thereof: it is but for the dayes of thy vanity and no more, therefore be content to ſubmit unto it.

5. From

5. From the glorious ends that God doth accompliſh by his permiſſions.

1. Hereby the grace of Chriſt is magnified, and the Saints have a continual ground for recourſe unto the fountain for the waſhing of ſin and uncleanneſs, becauſe the Lord leaves them unto daily defilements.

2. Hereby his mercy is exalted in pardoning their ſcandalous fals, and reſtoring them again after they have to the utmoſt deſtroyed themſelves, and that they ſhall gain as it were a new converſion thereby. *When thou art converted, ſtrengthen thy brethren.*

3. Hereby a conſtant war is maintained; and a mans Crown ſhall be proportioned to his combat. *Majora certamina majora ſequuntur præmia.* A mans greateſt enemy is within, and the ſoreſt battails are fought betwixt Fleſh and Spirit in the ſame heart. For the power of grace as well as of Corruption is mainly drawn out by oppoſition; *Gratia*

vexata ſeipſam prodit. Hereby we have experience of Chriſt our Advocate pleading our cauſe before the Throne of grace, and rebuking Satan our accuſer: as he is brought in, Zach. 3. 1, 2. *The Lord rebuke thee; the Lord that hath choſen* Jeruſalem, *rebuke thee.* And hereby when Chriſt and the Saints ſhall judge the world, the laſt act of the Kingdom of Chriſt will be ſo much the more comfortable to them.

5. Hereby we ſhall be purged from thoſe remainders of defilement; for *this is all the fruit, to take away their ſin*, Iſa. 27. 9. when the Saints are left under the power of ungodly men, it is but to try them, and to purge them, and make them white *unto the time of the end*, Dan. 11. 35.

6. This will ſweeten heaven for ever. The conſideration of all thoſe miſeries we are delivered from, which by the permiſſion of God we had experience of.

We now come to the fruit and conſequence of ſuch a temper of Spirit ſubmitting to the will of God; which

which is expreſſed in the word ἡσυχάσαμεν we ceaſed. This word is variouſly uſed both in ſacred and profane Authors, and I find in them all that it commonly ſignifies theſe three things.

1. An inward quietneſs and tranquillity of mind; for there is a ſilence of the ſoul, Pſalm 62. 1. *My ſoul, keep ſilence unto God.* Therefore it is for a man to be quiet without any inward turnings or riſings of ſpirit, to have a ſpirit quiet like the calm ſea; a man that is delivered from an unquiet ſpirit, and freed from thoſe turbulent affections that do diſquiet other men; therefore the Septuagint do thus render the word, to which interpretation we are moſt to give heed in the interpretation of the word in the New Teſtament. In *Lam.* 3. 26. *It is good for a man to wait quietly*: the word is the ſame with that in my text. It is an inward quietneſs of Spirit in *waiting for the ſalvation of God*, 1 Theſ. 4. 11. ſtudy to be quiet. Make it your ambition to get an inward quiet calm ſpirit; look

look upon it as matter of your duty and of your Glory to attain such a spirit that you may be free from all turbulent inward distractions.

2. The word signifies a silence of speech as well as a silence of soul, Nehem. 5. 8. *So they held their peace*, (so the Septuagint render it) they had not a word to answer, *Acts* 11. 18. When *Peter* declared to the Church the conversion of the Gentiles, *they held their peace and glorified God*, ἡσύχασαν.

3. The word signifies a quiet behaviour, a Cessation from work, as a man without business, or (as one translates it) it is as much as to keep holy day. So it is rendred, *Luke* 23. 56. and I think all these three senses are meant here: and then the meaning is this.

When we understood that this was the mind and will of God that *Paul* should go up to *Jerusalem*, our minds were quiet under that dispensation; we spake no more against it; they acted no more that they might turn *Paul* from it.

And

And in all theſe ſenſes I conceive the word is here to be taken, that their minds are quieted and calmed under the diſpenſations of God; ſeeing the Lord would have it ſo, therefore they do forbear either to ſpeak or to act againſt it.

So that the Obſervations are three, according to the word's threefold acceptation.

Doct. 1. *A mans heart being once truly and fully concluded under the will of God, there doth follow in the ſoul a ſweet peace and holy tranquillity of Spirit*, a great inward quietneſs of mind.

Doct. 2. *The mind being thus quieted, doth ſilence the tongue, that a man dares not ſpeak againſt ſuch diſpenſations of God.*

Doct. 3. *The ſoul being thus ſweetly calmed under the will of God, dares not act in any thing tumultuouſly in a way of oppoſition.*

So

So it was with these men here, they held their peace, they did forbear to dissuade *Paul*, or to do any thing that might hinder him from the enterprize which they saw it was the will of God he should undertake, what difficulty or hardship soever he under-went in it, or whatever the success of the work may be.

Doct. 1. *An heart once truly and fully concluded under the will of God, there doth follow an holy tranquillity, a blessed quietness and serenity of mind.*

In the handling of it, I will shew you,

First, That there is a quietness and tranquillity in the inward man, which every heart is to labour for, for serenity as well as sincerity in the inward parts.

Secondly, That its the concluding of our will unto the will of God, that is the only ground of this tranquillity of mind.

Thirdly, What there is in this submission of our wils to Gods will that

that is a ground of this inward quietneſs.

Laſtly, the application hereof to our ſelves.

1. That there is an holy quietneſs and tranquillity which every Saint is to labour for. I ſay, an holy quietneſs of mind: For there is a ſinful quietneſs, which is a ſin, and the fruit of ſin proceeding from ſenſeleſneſs and ſtupidity, when mens hearts within them are as a ſtone, like the dead ſea moved at nothing; when men *dwell without care*, as the Prophet ſpeaks, *Iſa.* 47. 8. and *hear the Word of the Lord, ye careleſs Daughters*, Iſa. 32. 9. when men are not troubled or afflicted with any thing. As there is an evil conſcience which is *paçata mala*, and that man is in the moſt danger of all, being in judgement given over to a ſpirit of ſlumber; ſo there is in the mind in reſpect of all the dealings of God, a ſinful quietneſs from a careleſs principle. As there is a natural patience in ſome, and a kind of natural meekneſs, which is not a grace, but a ſin, as

as all the natural vertues of the Heathen were; And therefore *Lipsius* doth pray, *Da mihi patientiam Christianam.* So there is a natural quietneſs of ſpirit proceeding ever from careleſneſs and ſtupidity; Some perſons being of ſuch a temper they can be troubled at nothing. But this is not that quietneſs of an heart that muſt be grounded upon the ſubjection of our wils to Gods will, and upon known rules of duty.

This *David* cals upon his ſoul for, Pſalm 116. 7. *Return unto thy reſt, oh my ſoul.* Which ſome expound of God, who is indeed all in all to his people, their reſting, their dwelling place.

But Mr *Calvin* takes reſt here to be put *pro tranquillo & bene compoſito animi ſtatu.* He had been in great affliction, the ſorrows of death had compaſſed him, and the pains of hell took hold of him, and there had followed in his ſoul great perplexity and unquietneſs; he now cals off his ſoul from thoſe unquiet motions and agitations of Spirit, to return to reſt,

to

to a calm, quiet, ſerene frame again. This is a diſtemper of Spirit, that *David* complains of, Pſalm 38. 10. *Circumivit cor meum*, my heart went up and down, to and fro, like a Merchant; it was in a continual unquietneſs, never ſetled or at a ſtay. So Pſalm 43. 5. *Why art thou caſt down O my ſoul, and why art thou diſquieted within me?* The word המה doth ſignifie *fremuit, tumultuatus eſt*. His Soul was in a tumult, he had an uproar in his own ſpirit: which Chriſt expreſſes, *Luke* 12. 29. by μὴ μετεωρίζεσθε, Be you not as a Meteor. which is not faſtned in any orb, but ſubject to various, doubtfull and uncertain motions: This is to live in careful ſuſpenſe; a Chriſtian ſhould labour for ſetled motions of Spirit as the fixed ſtars. This is the frame of Spirit which is in the ſight of God of great price, 1 *Pet.* 3. 4. Let there be what troubles there will below, they ſhall not reach the ſoul to diſquiet it, though they may the outward condition, yet the ſoul is kept as the upper region of the air, alwayes ſerene without clouds.

This

This did *Habakuck* obtain, Chap. 3. 9. *He maketh my feet like Hinds feet*; that is, to walk with eaſe and fearleſneſs, *per montes, per rupta*, though thoſe wayes of difficulty would have diſtracted other men; *And he ſets me upon high places*, ; that is, *Libere & abſque metu incedere in locis excelſis*: that be the difficulties what they will be, yet he is as man that is ſet aloft out of Gunſhot, he doth not fear; his mind is no more diſquieted by it then he would be that is out of the reach of danger. This is a qualification of ſpirit which every Chriſtian ſhould labour for, and we ſee by this inſtance may be obtained; that as the Saints in heaven, whatſoever the Lord doth pleaſeth them, becauſe their wils are moulded and framed into his will, therefore they are not diſquieted at any of his dealings; ſo we ſhould ſtrive in our meaſure to attain ſuch a frame of heart, thereby to keep a conſtant calmneſs and ſerenity of Spirit, whatever the dealings of God be toward us, or in the world.

2. When the ſoul of man is brought into

into a full and perfect ſubjection to the will of God, then is there a conſtant quietneſs and tranquillity maintained in it, which will appear by theſe demonſtrations.

1. Sin did invade the throne of God, and ſinful ſelf having as it were depoſed God in the ſoul, now takes unto it the Godhead, ſo that all the ſubjections that be due to God, ſinful ſelf doth claim. *Men ſhall be lovers of their own ſelves*, 2 Tim. 3. 3. Now the honour of God is, that his will ſhould rule in the world; all things are created by his will, *Rev.* 4. ult. And by the ſame will all things muſt be governed, *Epheſ.* 1. 11. So long therefore as ſelf is the God in the man, ſo long an oppoſition will be maintained by ſelf in the ſoul againſt God. So far as ſelf is depoſed, ſo far God is exalted; when ſelf ſhall be perfectly depoſed, then ſhall God be exalted alone; but in this life ſo far as there are remainders of ſelf in the man, there will be oppoſition maintained againſt God. And this oppoſition muſt needs be the greater, the great-

er the thing is that is contended for. If two Kings contend for a Crown, it will cauſe a great deal of diſturbance in the Kingdom. And this is the ground of the fight between the fleſh and the ſpirit, in the ſoul of the Saint: fleſh contends for the Godhead of Self, and Grace for the Godhead of God; each of them ſtrive for a Godhead, therefore their contention muſt needs be exceeding great.

2. Sin is nothing elſe but the oppoſition of mans will to Gods will, and this is properly a ſeat of ſin, Rom. 8. 7. *The carnal mind is enmity to God, it is not ſubject to the Law of God, neither can be.* For as Corruption doth deifie reaſon in a way of wiſdom, ſo it doth deifie the will in a way of liberty, and loves not to have any power over it, that may controll, correct or reſtrain it. Therefore men look upon the Law of God as *cords and bands* which they cannot bear, *Pſal.* 2. 3. But they kick at them with the feet of pride and contempt. And upon this ground it is that every unregenerate man is called a turbulent, unquiet

unquiet ſpirited man, never at peace and reſt within himſelf, becauſe of the oppoſition of his will to the will of God. Though therefore there may be ſome velity wrought upon the will of unregenerate men, an imperfect and incompleat will, that they may hear gladly, and do many things, yet there is ſome point of ſtrictneſs in every unregenerate mans caſe, which being ſet home upon him, he ſtumbles at it, and ſaith, *Durus eſt hic ſermo*: his will ſtands out, and the treaty betwixt him and God thereupon breaks off. Therefore there is many a man that goes far, parts with much, comes to an *almoſt I am perſwaded to be a Chriſtian*, but yet in the very ultimate act of Regeneration, he plaies the part of *an unwiſe ſon, and ſtayes in the place of the breaking forth of Children*, Hoſ. 13. 13. and ſo is never new born to God. Thus all the unquietneſs of the ſpirit, and the offence that a man takes at the Commands & wayes of God, proceeds from nothing elſe but the non-ſubjection of his will to the will of God; were that brought about, that a man

had *reſpect unto all the Commandments*, the work were done, and all this unquietneſs of the ſoul taken away.

3. The will of God is the Center of all the wills of the Creature, unto which they are all created and ordained to act and move. There is a double motion or tendency of the creature towards the will of God. One is natural; ſo the Creatures without reaſon move toward it; for they are all his ſervants, *Pſal.* 119. 91. But as for reaſonable creatures, God doth act them according to their nature in a voluntary way, and ſo the will of God is the center of their will. The Angels are therefore ſaid to *do his pleaſure*, and to *harken to the voice of his word*, Pſalm 103.20. So the Saints; David *my ſervant hath fulfilled all my wills*, Acts 13.22. Now if any thing be taken from its Center, it is unquiet, moves diſorderly and with a diſturbed motion. Let the needle that is touched with the Loadſtone, be ſhaken from its place, it is alwayes trembling and unquiet, till it return to the place of its former reſt. Let any earthly matter

ter be by the heat of the ſun exhaled, and we ſee how it is toſt to and fro in the air till the earthly matter with violence return again unto its center. Nothing is at quiet out of its proper place. The waters are made naturally to cover the earth, but God hath by a decree laid them up in heaps; he hath laid up the deep as in a treaſure-houſe; hence comes all the unquietneſs and turbulency that is in the vaſt body of the ſea. So it is with the ſoul of a man in a voluntary way, as it is with the creatures in a natural way. God is the center to which it was created, and it is alway unquiet, till it reſt there. *Inquietum eſt cor meum, donec requieſcat in te.* Auſt.

4. The will of man in a ſtate of ſin is not only in an oppoſition to the will of God, but to it ſelf alſo. *The wills of the fleſh and of the mind*, Epheſ. 2. 3. There are *divers luſts and pleaſures*, *Titus* 3. 3. and they do very often fall croſs and contrary one to another; and *no man can ſerve two Maſters* that give croſs and contrary commands, without a great deal of trouble and

disturbance. That which will gratifie a mans pride, will not serve his profit; and that which will fit his sensuality, will not suit with his Hypocrisie: *Scelera dissident*, the Heathen man observes. As all truths agree among themselves, so do all duties; but *Error multiplex*, Corrupt doctrines may, and do cross one with another, and so do also corrupt wayes. Now when the soul of man is desirous to please and content them all, he would serve them all, it is no wonder if the man be in a continual unquietness in his own spirit. If the water did alway run one way, it would run smoothly; but when the tide comes in, and the waters in their streams cross one another, then the waves are lifted up, each one tending to their own motion. Sin is said to be a mans wife, or we are said to be married to sin, *Rom.* 7. 5. now if a man had many wives, and he uxorious and desiring to please them all, and they have contrary desires and opposite wills, the man should never be quiet either in his house or heart. And such an uxorious husband

husband every ſinner is, that though every man hath ſome darling, ſome *Dalilah* that he would chiefly pleaſe, there yet is an unquietneſs in him all the while, becauſe he doth diſpleaſe the reſt of his Paramours.

5. The Spirit of God hath undertaken the guidance of the Saints, and therefore they are ſaid to be *led by the Spirit*. Chriſt gives us a manuduction into the preſence of the Father by way of mediation. *By him we have* τὴν προσαγωγὴν *an acceſs to the Father*, Epheſ. 3. 12. But the Spirit gives us a manuduction in point of direction in our whole courſe. Now the Spirit works in the ſoul, in a ſweet and effectual way. When a man receives the Spirit, he is *annoynted with the oyl of gladneſs*, Pſalm 45. 7. it makes him go readily and chearfully on. *Non tardat uncta rota: Draw us, and we will run after thee*, Cant. 1. 4. The Spirit is ſaid to draw, becauſe its motion is powerful; and yet we are ſaid to run, becauſe our motion is voluntary. *Trahitur animus & amore*: There are no cords that draw ſo effectually as the

cords of Love. Now the guidance of this Spirit is wholly according to the will of God. As he *doth make intercession in us according to the will of God*, so he doth work subjection in us according unto the will of God. And when the soul is brought into a subordination, then all contention ceaseth. *Subordinata non pugnant.* Now every unregenerate man being acted by the spirit of Satan, doth act in a way of opposition; Satan being a turbulent and unquiet spirit, never at rest, goes about like a roaring Lion, is alway compassing the earth; therefore where he bears rule, the soul is full of unquietness, and for ever restless. When an evil spirit came upon *Saul*, how unquiet was he continually! As the man possessed with the Devil, there were no chains could hold him; he dwels among the tombs, he doth continually cut and wound himself. So it is with the soul in whom Satan rules, because he acts it in wayes of opposition unto the will of God. If the Lord would give Satan leave, and give him power of the winds, he would raise nothing but tempests

tempeſts and thunders, and bluſtering in the world; as appears, Job 1. 19. *there came a wind from the wilderneſs and ſmote the four corners of his houſe.* We hear of Witches that ſell winds to Merchants by the permiſſion of God. If the Lord would give Satan leave and power over the ſoul, he would raiſe nothing but winds and tempeſts there. If the Lord would ſuffer him to blow upon the great ſea of corruption, that is, the man, there would be nothing but waves and billows; for he loves nothing more then to diſturb and diſquiet the ſoul, becauſe he acts men in oppoſition unto the will of God, whereas the Spirit of God acts them ſweetly and quietly, becauſe it is in wayes of ſubordination thereunto.

6. It doth plainly appear in this, becauſe when the ſoul of the creature is ſubjected fully unto the will of God, there is no diſquietneſs in any thing which either the Lord commands or effects, but a conſtant calmneſs and ſerenity of Spirit. We ſee it in *Adam*, ſo long as he continued in his integrity, in a conformity to God, in a righteouſneſs

teousneſs and holineſs of truth, and his will ſubjected unto the will of God in all things, he had none of thoſe diſquieting affections at any thing commanded or wrought by God; he was able to delight himſelf in the whole law of God, and rejoyce in all the works of his hands. And ſo it is with the Saints in glory, the ſouls of *juſt men made perfect*, they freely ſubmit unto Gods commanding will, and they do truly rejoice in his effecting and permitting will, becauſe their will is wholly melted into the will of God, and they have no private intereſt apart from God; therefore whatſoever he do, pleaſeth them. *They take pleaſure in all his works*, Pſal. 111. 2,3. And the ſame is true of the Angels, they obey his voice, they do his pleaſure without any unquietneſs or reluctance. *They go and come like lightning*, Ezech. 1. 19. *The Angel* Gabriel *did fly ſwiftly*, Dan. 10. They do it ſpeedily, they do it chearfully. Were there not a conformity in their will unto the will of God, this could not be.

be. For that is the ground of all the droopings of the Saints in all their ſervices; they drive heavily becauſe their will is not fully ſubjected unto the will of the Lord. So it was in the Lord Jeſus Chriſt, he had the will of God manifeſted towards him in the moſt unpleaſing manner to fleſh, for he muſt deny the will of nature, and that muſt ſtoop unto the will of duty, and yet if it be to take fleſh with the infirmities thereof, that in that nature he might lay down his life, he ſaith, *Lo I come to do thy will O God.* He had no unquietneſs of ſpirit in him from a principle of oppoſition, though in point of ſatisfaction he ſaith, *My ſoul is heavy unto death.* Therefore *Rev.* 1. 13. he is ſaid *to be girt about the paps with a golden girdle.* Though I conceive Chriſt doth appear in heaven as he is the Churches high Prieſt, *Amictu Sacerdotali.* And among other prieſtly ornaments, the *curious girdle* is one, *Exod.* 28. 39. yet I conceive they had all a ſpiritual ſignification, and this doth note the ſuppreſſing of all in-

inordinate motions and affections in the ſoul. It is ſaid, *Juſtice and Faithfulneſs ſhould be the girdle of his reins*, Iſa. 11. 6. But it is now deſcribed to be about his paps. Mr *Brightman* gives the reaſon, becauſe under the Law there being leſs grace poured out, the luſts of men were reſtrained in a more legal way, by principles of fear, *Coercebantur cupiditate*. But under the Goſpel, more grace being poured out, the breaſts being the ſeat of Love, all unrulineſs and unquietneſs of Spirit being in a way of love ſuppreſt and kept under, therefore he is not ſaid to be girded about the loins, but about the paps with a golden girdle. After the ſame manner alſo it is ſpoken of the Saints; for there was not only a girdle made for *Aaron*, but for his ſons alſo. So were the Saints to be girt about the breaſts, *Rev.* 15. 6. They do partake in the ſame honour with him, and grace in them hath the ſame power over them. Thus we ſee that when the will of man is brought into a full and compleat ſubjection to the will of God,

God, then all unquiet and unruly paſſions and motions in the ſoul are done away, and there follows an holy calmneſs and tranquillity of ſpirit, all unquietneſs ariſing from no other ground but the oppoſition that is in our will unto the will of God; we would have our will ſtand, and not Gods will; and becauſe his will doth croſs ours, therefore our ſpirit is full of tumult and diſorder.

3. What is there in the ſubjecting of our wills unto the will of God that can be a grouud of this inward quietneſs and tranquillity of mind?

There are two things that are the main cauſes of all diſquiet in the ſoul; diſquieting reaſonings in a way of diſputation, and tormenting riſings in a way of paſſion. Now our ſubjection of our wills unto the will of God, doth calm the raging ſeas in a man in both theſe, and then there muſt needs follow a great calm.

1. There are in the ſoul diſquieting reaſonings which do proceed from a mans fleſhly will. For reaſon in the man is the Wills privy Counſellor, whoſe

whose directions and dictates it follows; and while the will is unsubdued, the man is full of disputings and gainsayings: sometimes against the Counsel of God, his decreeing will, Rom. 9. *Seeing he hardens whom he will, and we cannot help it*, because *none can resist his will, why doth he yet find fault*, and lay the blame upon us? Sometimes against his commanding will. When the Lord commands *Moses* to go to *Pharoah*, he objects, how shall I go to *Pharoah? I am a man of a slow tongue*, and the people they will not believe me: And if I say, the God of *Israel* hath sent me, and they ask me what is his name, what shall I answer? So *John* the Baptist when Christ came to be baptized of him, he disputes the case, saying, *I had need to be baptized of thee, and comest thou to me?* Sometimes against his effecting will, *Isa* 45. *The clay saith to the Potter, Why hast thou made me thus?* and the *thing begotten saith unto his Father, What hast thou begotten? and to his Mother, What hast thou brought forth? Censores Divinitatis dicentes,*

Non

Non ſic debuit Deus, & ſic magis debuit; conſultiores ſibimet videntur Deo. Tert. in Marcion. lib. 2. cap. 2. And ſo it is againſt the permitting will of God. *Lord, why do the wicked proſper, and wherefore are they happy that deal trecherouſly?* Jer. 12. 1. *Wherefore lookeſt thou on, and holdeſt thy tongue, when the wicked devours the man that is more righteous then he, and makeſt men like the fiſhes of the Sea that have no ruler?* Hab. 1. 13, 14. *O quam ſapiens argumentatrix ſibi videtur arrogantia humana, præſertim cum aliquid de gaudiis metuit amittere!* Tert. And theſe kind of reaſonings fill the ſoul with abundance of diſquiet, when the heart of man ſhall dare riſe up againſt the will of God, diſputing againſt the equity of it, ſaying, *The Lords wayes are not equal.* But when once the will of man is concluded under the will of God, then the reaſonings of the ſoul are calmed; the fleſhly wiſdom diſputes no more, but obeyes. As the poor woman in the book of Martyrs, ſaid, I cannot diſpute, but I can burn. So the Chriſtian ſaith, I cannot diſpute

diſpute, but I can obey; upon this ground, becauſe it is the will of God: *Arrogantiam exiſtimo de bono divini præcepti diſputare; nec quia bonum eſt oſcultare debemus, ſed quia Deus præcepit.* There be two difficult commands that God gave to *Abraham*; one *to forſake his Country and his Kindred, and to go into a Land in which he was a ſtranger.* But it is ſaid, *the Lord called him to his foot*, Iſa. 41. 2. that is, ſubdued his heart unto the call, to follow the Lord in all the wayes in which he ſhould go before him. Though he might have much diſputed, yet the ſubjection of his will did ſilence his reaſon, and ſuppreſſed his diſquieting thoughts, which otherwiſe might have riſen within him. Then the Lord gave him another command, to *offer his ſon, his only ſon.* Much might have been ſaid againſt it from the Law of God, & the light of Nature; but his will being concluded under the will of God, it is ſaid, *Rom.* 4. 20. οὐ διεκρίθη τῇ ἀπιστίᾳ *he ſtaggered not*, he did not diſpute it *pro* and *con* with himſelf, but the will of God being

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ing manifeſted, immediatly he did obey, and roſe up early in the morning to the ſervice to which he was appointed: It is ſaid of all the Saints, Deut. 33.3. that *they ſit down at the Lords feet to receive his* word. It is an expreſſion after the manner of Scholars among the Jews, they ſate down at the feet of their Tutors, as *Paul* did at the feet of *Gamaliel*. And they are not to diſpute their Inſtructions, but receive them. So it is with the Saints, when the will of God is manifeſted, they are not to argue, but to believe. And when the will of man is concluded under the will of God, it is upon theſe two principles.

1. A man receives all things from Gods will as wiſe, for it is a will guided by Counſel: He doth not work barely by will, as men many times do, but he *works all things according to the Counſel of his will*, Ephes. 1. 11.

2. He looks upon it as good It is *the good and acceptable will of God*, Rom. 12.2. good in it ſelf, and good to us, even the rule of goodneſs: whenſo-

ever the ſoul receives the will of God under theſe notions, it muſt neceſſarily follow, that diſquieting reaſonings in the ſoul muſt be ſuppreſſed.

2. The ſoul is ſtrangely diſquieted by tormenting paſſions. The affections of men are of two ſorts; ſome are chearing and comforting, as Love, Hope, Joy; ſome are afflicting, as anger, ſorrow and fear: therefore when in Scripture a man is commanded *to afflict his ſoul*, the meaning is, to raiſe up and to act in his ſoul theſe afflicting affections; for it is by them that the ſoul is diſquieted, and ſo afflicted. Therefore in heaven, though the affections themſelves ſhall not ceaſe, becauſe they are of the nature of the immortal ſoul, yet all the acts of them ſhall ceaſe, that a man ſhall never ſorrow more, never fear more. As in hell all the chearing affections of the ſoul in their actings ſhall ceaſe, a man ſhall never love more, hope more, joy more. Now in the ſouls of juſt men made perfect in heaven, they being freed from the actings of theſe tormenting affections, there is nothing that

that doth or can diſquiet them, therefore there muſt needs be a continual calm. Theſe onely cloud the ſouls of men below; now if all the clouds were removed and diſpelled, there would be nothing to hinder the ſun in its brightneſs from ſhining conſtantly forth. So it would be with the ſoul, at quiet, and at peace, when all the affections that diſtract and diſquiet it, are removed. Now when the ſoul is concluded under the will of God, it is diſquieted by none of theſe. For he delights to do the commanding will of God. It is the joy of his heart, his meat and drink. He delights to be under the effecting will of God in what kind ſoever. *Si vis conſtituere me Paſtorem ovium, aut Regem Populorum ecce paratum eſt Cor meum.* He can *ſing in a priſon, take with joy the ſpoiling of his goods*, and chearfully part with his choiceſt relations. *Per calcatum perge patrem, ſiccis oculis ad vexillum Crucis evola.* He is never vexed with tormenting cares. *We are not careful to anſwer thee in this matter.* For he hath *caſt all his care upon him that*

careth for him. If he be called before Rulers, *he takes no thought what he ſhall anſwer*, or what the event or ſucceſs ſhall be, *it ſhall be given you in that hour.* He is not diſquieted with vexing fears. *I will not fear what man can do unto me. Though an hoaſt of men were encamped about me, I will not fear.* What ever befals him in the way of duty, *Fides famem non timet.* The inſtance of *Luther* in going to *Worms* to the diſputation, makes that manifeſt. I will enter *Worms* in the name of the Lord, though there were as many Devils as there are tiles upon the houſes. He is never tormented with thoughts of deſpair. But he ſaith, *though I fall, I ſhall riſe, though I ſit in darkneſs, the Lord will be a light about me. I ſhall yet praiſe him.* Now a man that never grieves, never fears, never cares, what ſhould hinder this man from a conſtant calmneſs and ſerenity within himſelf? Now when our will is ſubdued unto the will of God, all theſe diſquieting paſſions muſt be ſubdued upon a double ground.

1. Becauſe the ſoul doth conclude that

that Gods will is Gods pleaſure. When Chriſt did the will of his Father, it is ſaid, *the pleaſure of the Lord ſhall proſper in his hand*, Iſa. 53. 10. Now nothing ſhould grieve me, but that which grieves the Lord; I ſhould fear nothing but that which offends him, I ſhould be angry for nothing, but what diſpleaſeth him. Now all the Acts of his will, he is pleaſed with them, therefore I ſhould be quieted under them.

2. If the will of God be my end, the will of God ſhall be my reward. God hath made over all his attributes to his people in that glorious promiſe, *I will be thy God*; and anſwerable to a mans obedience to any Attribute, ſuch ſhall his comfort that comes from that Attribute be. And if I work for Gods will, ſurely the ſame will, will in all things work for me, and the Lord will do nothing but what ſhall be as truly for my good, as it is for his own glory. And therefore the ſoul is not angry at any thing that God will do: is not vexed or diſquieted at any thing, but ſits down under it with a holy tranquillity

of mind. For his commanding will he ſaith, *Speak Lord, for thy ſervant heareth, Jubе quod vis.* For his effecting will he ſaith, *It is the Lord, let him do what ſeems good in his eyes.* The world is his great houſe, and the Government of it belongs to him, *the earth is the Lords, and the fulneſs thereof.*

Uſe. Let this ſerve by way of exhortation to preſs the former Doctrine that we be perfectly concluded under the will of God from this bleſſed fruit and effect thereof, that it will free us from that unquietneſs of mind which is the great miſery the Saints groan under. For as we ſhould truly ſtrive to keep peace with God, and to maintain peace with men, ſo we ſhould alſo ſtrive to maintain a peace in our own ſpirits. For in this reſpect alſo Chriſt is *the Prince of Peace.*

And to inforce this Exhortation, I ſhall firſt ſhew you the ſinfulneſs of an unquiet ſpirit under any of the diſpenſations of God.

Secondly, The dangerous uſe that the

the Devil makes of ſuch a diſtemper.

Thirdly, What excellency there is in a calm and a quiet mind.

Fourthly, How ſuch a frame of ſpirit may be obtained.

Firſt, The ſinfulneſs of an unquiet ſpirit.

1. Hereby thou ſinneſt againſt thine own ſoul. That is the expreſſion, Numbers 16. *They are ſinners againſt their own ſouls.* Now the ſoul of man in its creation was ſuch for the glory of it, that the ſun in its brightneſs is not to be compared to it. But there is a double excellency in the ſoul, in which the beauty and the glory of it doth conſiſt.

Firſt, In its purity, and ſo ſin fights againſt the ſoul, for it defiles it, which nothing but ſin could have done.

Secondly, In the ſerenity, and ſo ſin hath diſquieted and diſturbed the ſoul, which nothing elſe could have done. Do not deſtroy your own ſouls; and the ſoul is deſtroyed either by the polluting of it, or by the diſquieting of it, which is of that value and worth,

that all things below ſhould be eſteemed beneath it, as that which is too little to ranſom a ſoul. All the creatures are not worth one diſquieting thought of the ſoul, it is of ſo great an excellency. And the greater the ſin is, becauſe a man himſelf is the inſtrument thereof. To trouble himſelf, torment himſelf, be a burthen to himſelf, as every unquiet ſpirited man is, Pſalm 43. 4, 5. *Why art thou caſt down O my ſoul, and why art thou diſquieted within me?* There are two words uſed, the one ſignifies to lay a thing waſt as a wilderneſs, as void of comfort, as if a man were in a barren Wilderneſs, where there is nohing to be had to refreſh him: But how comes the ſoul to be thus like a deſolate howling Wilderneſs? the word ſignifies that he himſelf was the inſtrument thereof, the means of the devaſtation of his own Spirit: And the word ſignifies to proſtrate a thing, depreſs it to the very ground, which word is in ſuch a conjugation, and doth ſignifie that the man did caſt down himſelf; the ſoul is the inſtrument in its own dejection.

dejection. All murther is ſinfull, but no murther ſo great an evil, or ſo uncomfortable as ſelf-murther, and no ſelf-murther, like unto ſoul-murther; for a man to go about to debaſe and bring down the glory of his ſoul, which he ſhould endeavor to beautifie with the higheſt qualifications, and look upon it as his only glory; for the qualifications of the ſoul are the only excellencies of the man.

2. A man may take a meaſure of the ſinfulneſs of his ſpirit, by the unquietneſs of it; for the unquietneſs of the ſpirit doth proceed wholly from the oppoſition of the will unto the will of God. Now as the power of Godlineſs doth lie in the ſubjection of our wills unto Gods will, that when grace ſhall be perfected in glory, there ſhall be a perfect ſubjection; ſo the power of ſinfulneſs lies in the oppoſition of our wills unto Gods will; and the more fully thou ſtandeſt in oppoſition, the greater is the meaſure of thy corruption: If therefore unquietneſs of ſpirit

ſpirit doth riſe from oppoſition of will, then the more unquietneſs there is, the greater oppoſition: The devil being in the higheſt oppoſition unto God, and they that ſin againſt the Holy Ghoſt, it being direct enmity; whereas other ſinners are but enemies to God in a collateral way: their oppoſition is the greateſt, being revenge againſt God, doing deſpight unto the ſpirit of grace; therefore they are moſt unquiet. Though in a temptation, there is an unquietneſs of ſpirit, that may ariſe upon the beſt men, as it did upon *David* and *Ionah*; yet if that be a mans ordinary and conſtant temper, it argues he hath much of the devil in him: the meekning and melting of a mans ſpirit into the will of God is the meaſure of his grace; and the oppoſition of a mans will unto the will of God, and his unquietneſs thereupon, is the meaſure of his corruption. Men that are alway fiery, and *ad oppoſitum*, now this doth not pleaſe them; and now they fret at this inſtrument, and by and by are diſcontented at that diſpenſation.

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If *Niniveh* be not deſtroyed, *Ionah* is angry; if the Gourd be not ſpared, he is angry; it is an argument there is but a little grace, and a great deal of corruption. And as grace doth increaſe, ſubduing the will unto the will of God; ſo ſurely will the quietneſs of a mans ſpirit increaſe. Grace in a man ripens as fruit doth; at firſt, there is a great deal of ſourneſs and ſharpneſs mixed with it, but then it is green; the riper it grows, the more mellow and the more ſweet it is.

3. The more pride there is in any ſin, the greater that ſin is; for to ſin againſt God with a high hand, is proudly to ſin againſt him. Now as humility is the meaſure of all grace, ſo pride is the meaſure of all ſin; therefore, *Pſal.*19.13. *David* doth expreſs preſumptuous ſins, which are in degree next the great tranſgreſſion, by a word which ſignifies *Ab inſolentibus*: ſo *Montanus*, *Ab ſuperbiis*, ſo others. Now is there a higher pride in the world then this, for a man to ſtand it out with God, Whether Gods will or

or his will ſhall ſtand? Whether God ſhall command as he pleaſeth, or I obey as I pleaſe? Whether God ſhall Rule the world, or I ſhall rule the world? Either what will pleaſe God, or what will pleaſe men? And therefore the Prophet reſolves all oppoſition unto the will of God, unto this, *Ier.* 13. 17. *If you will not hear, my ſoul ſhall weep in ſecret for your pride.* There cannot be a higher diſcovery of pride in any of the ſons of pride then this, therefore the greater the ſin is.

4. This ſhews that there is but little dominion, or authority, that grace hath in the ſoul: Grace ſets up the Kingdom of Chriſt in the heart where it is, and Chriſts kingdom is mainly exerciſed over the ſpirits of men: *It is not in meat and drink, but in righteouſneſs, and peace, and joy in the Holy Ghoſt:* therefore, *Prov.* 16. 32. It is ſaid, *He that rules his ſpirit, is better than he that wins a City.* Men generally ſtrive for authority, though few uſe it well when they have it; there is a government, that all ſhould exercise

exerciſe a rule over your own ſpirits. Now ſo much grace as there is in any man, ſo much authority and rule that man hath over his own ſoul: he that hath no rule in himſelf, but it breaks forth into contention and diſorder upon all occaſions, that man hath no grace in him. Grace calls firſt for a wel-ordered ſoul, and afterward for a well-ordered converſation. And if it be ſo great a matter to rule the tongue, that *he that ſeems to be religious, and bridles not his tongue, that mans Religion is in vain*; it is much more to rule the ſpirit, to ſet up the government of Chriſt in the inward man.

5. It is the Devils way of ſinning, and it is the Judgement he is given up unto, he is a reſtleſs and unquiet ſpirit, goes about like a roaring Lion, always acting in oppoſition unto God in way of revenge, always fretting at the diſpenſations of God, in the government of the world, *Matth.* 12.33. *He ſeeks reſt, and he finds none*: Ever reſtleſs under any of Gods dealings; and this is his Judgement, and the greateſt

greateſt torment that now he hath (beſide *a certain expectation of Judgement*) that the Lord hath given him over to a ſpirit of oppoſition, and that in a conſtant and a reſtleſs way; and this is the Devils Hell. *Tolle propriam voluntatem & non erit infernus.* So *Bernard*, therefore on the contrary, *Uno poſito ponitur & alterum.* Set up a mans will againſt Gods will, and deliver him over thereunto, and it will be an hell unto that man.

6. It is a fearfull Iudgement from the Lord, for to be as the troubled ſea, that cannot reſt, *Iſaiah* 57.20. *There is no peace, ſaith my God, unto the wicked.* It is ſpoken upon occaſion of the return of the people out of *Babylon*, as appears *verſe* 14. *Caſt, caſt ye up, prepare the way of my people, take away the ſtumbling block: the Lord will not contend for ever, neither will he be alway wrath.* Being returned, the Lord doth promiſe to ſend them the Goſpel, the Meſſengers of Peace, the Miniſters of God ſhall now ſpeak peace to them, who did before ſpeak terror, and the fruit of it ſhall be

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a conſtant peace and quietneſs in their own conſciences; for *God would create the fruit of the lips, peace, peace.* The repetition notes *excellentiam ſeu abundantiam*, Ier. 7.4. *The temple of the Lord, the temple of the Lord*, that excellent Temple, where the Lord promiſeth his preſence ſhould be for ever, and it ſhould be called by his name, Iſa. 28.16. *Behold, I lay in Zion*, Muſad, Muſad, *a foundation, a foundation*; a glorious, an excellent, a ſure foundation: And the repetition alſo notes, *Continuationem.* Deut. 16.20. *That which is Juſtice, Juſtice ſhalt thou follow*: That is *indeſinenter ſectaberis*: Thou ſhalt wholly, conſtantly, and continually follow that which is juſt. So here he will create the fruit of the lips, peace, peace, it notes a glorious and an eminent peace that God would give them in their own ſpirits; and it ſhould be a conſtant & a ſetled peace, not to be diſquieted any more: But after this return when the Lord ſhould ſpeak this peace to his own people, yet the hearts of wicked men ſhould have no peace, they ſhould be like

like the raging ſea that cannot reſt. It notes their own inward unquietneſs, *Affectibus ſuis & afflatu malorum Spirituum agitati ſtoret.* After they are returned out of the captivity, and there was peace to the Saints, even then there ſhould be no peace to the wicked. Though they be not diſquieted by enemies, as winds from without, yet as the Sea they ſhall diſquiet themſelves by their own inward motions and eſtuations. There is an offence that men take ſometimes at the word of God, ſometimes at the works of God. At his word, *Hoſ* 14.9. There is a path that the upright ſhall walk in, and tranſgreſſors ſhall fall in. There are ſome paſſages in the word, that the Saints themſelves do ſometimes ſtumble at *in ſcandalum*: *This is a hard ſaying, who can hear it*; but ungodly men ſtumble at them *in ruinam*. There are alſo ſome works of God, at which men are offended, ſtumbling Providences: either when they are above mens apprehenſions, *the wheels being lifted up from the earth*, or beyond mens expectations,

pectations, *Matth.* 13.21. *When perſecution ariſeth for the words ſake, by and by they are offended* So Chriſt ſaith, *Matth.* 11.6. both in reſpect of his word and works, *Bleſſed is he that ſhall not be offended in me.* There are as great ſnares of Satan, and as great Judgements of God laid in ſcandals, as in any thing in the world beſide; and therefore men ought to take heed how they take offence, becauſe there is a bait in it, in which they may in judgement be inſnared and taken. It is an obſervation much to be conſidered, that if Satan woul inſtill in the hearts of men any evil impreſſion, concerning any truth of God, he doth uſually bring it in by ſome Providence of God that men may take offence at; we ſee it in the *Gaderens Math* 8. 31. *If thou caſt us out, ſuffer us to go into the heard of ſwine. Ut eos jactura porcorum ad maledicendum Chriſto impelleret*, that they may never deſire his company, and preaching more that brought ſo great a loſs upon them and though it was the devils deſire; yet the Lord doth ſom-

times grant it, as he did his requeſt againſt *Iob*, for his owne juſt and great ends, thereby to try and prove the obedience of the Saints; ſuch works are a ſtumbling block unto ungodly men: and thereby a great difference is put betwixt them and others. It is as great a judgment to ſtumble at the works as it is at the word of God.

2. We are to conſider the dangerous uſe that the devil makes of an unquiet ſpirit; he loves it, being unto him a ſutable habitation, *Epheſ.* 4. 27. *Let not the ſun go down upon your wrath, neither give place to the devill.* If once a mans ſpirit be in a diſturbed frame, there is a doore ſet open for Satan to enter at, and the uſe that he doth make of ſuch a frame of ſpirit is commonly this.

1. He doth hereby keep the ſoul in a continual tumult, that a man ſhall not be able to make a ſupplication unto God: it ſhall diſturb him in all his duties. See it in *Jonah*, *ch.*4. *v.*2,3. when his ſpirit was in an unquiet frame, ſee what an angry peeviſh prayer he made, and offers up unto God.

God. No man is fit to have communion with God, that hath not the command of his own ſpirit.

2. Another uſe the devil makes of it is this, to imbitter a man againſt God, and all the Inſtruments that God doth uſe. This we finde to be in *Saul*, 1 *Sam* 16. 14. *The Spirit of the Lord departed from* Saul, *and an evil ſpirit from the Lord vexed him*: So that all the actions that afterward he did, were by the impulſe of the evil Spirit. It is obſerved by Interpreters, that this was a perverſe and melancholy temper, into which *Saul* was caſt by *Satan*, through the juſt Judgement of God. It was, ſaith *Peter Martyr*, ſomething more then natural, *Vel ſi antea in eo fuerit, à bono Spiritu reprimebatur.* It is reported of *Diocleſian* the Emperour, out of meer melancholy and diſcontent, he gave over the Government of the Empire, and betook himſelf to a private life, becauſe he could not root out the Chriſtians, whom with the uttermoſt violence he had perſecuted. This was the Judgement that befell *Nebuchad-*

nezzar, for ſeven years he lived the life of a beaſt, and was baniſhed the ſociety of men, *ſecundum imaginationem ſuam*, though not *ſecundum imaginem*. And therefore *Ierome* obſerves, his figure and ſhape was not changed; for he ſaith, *My underſtanding returned unto me. Oſtendit non formam ſe amiſiſſe ſed mentem*, he loſt not the ſhape, but the underſtanding of a man, being given up to a melancholineſs and madneſs, delivered over to a deluſion and rage of the unclean ſpirit. Suitable to which, the Lord threatens, *Deut.*28.28. *The Lord ſhall ſmite thee with madneſs, and with blindneſs, and with aſtoniſhment of heart*: To be delivered over to the diſcontents of a mans ſpirit, is the next way thereunto. There is a degree of madneſs in all the ways of ſin: There is madneſs in the heart of a man while he lives, *Eccleſ.*9.3. And theſe were not Judgements proper and peculiar to thoſe times, but ſuch as the Lord will inflict alſo in all Ages, ſuitable to their diſcontents. But in an eſpecial manner, this is to be taken notice of

in the fourth and fifth Vial, when the Vial is poured out upon the Sun, *Rev.*16.9. *Men were ſcorched with heat, and blaſphemed the name of God.* There is no element whoſe torment is ſo exquiſite as that of fire: as *Herodotus* reports of the *Atlantici*, men that live under the South Pole, *qui omnibus diris ſolem execrantur*, becauſe they are ſcorched by it, therefore it is called the Torrid Zone. The Holy Ghoſt notes by it, as *Brightman* obſerves, *Miræ & inuſitatæ erunt acerbitates*; a ſtrange kind of bitterneſs of ſpirit ſhall be poured out upon men in Judgement. So in the fifth Vial, which is upon the Seat of the Beaſt, *Men ſhall gnaw their tongues for pain, and blaſpheme the God of heaven:* Gnaw their tongues, *præ rabie & furore*; their grief and rage ſhall be ſuch, as they ſhall gnaw their tongues and gnaſh their teeth, as wicked men in hell are ſaid to do; yet this is the plague that ſhall follow, *they ſhall blaſpheme the God of heaven. Non eſt exiſtimandum apertam fore blaſphemiam.* It ſhall not be open direct blaſphemy; but as

Antichriſt doth open his mouth againſt God, his name, his worſhip, his tabernacle, his Church, and his Saints, they that dwell in heaven. To be given up to either of theſe is the common uſe the devill makes of all the diſcontents of the ſpirits of men, at any of the dealings of God.

3. Satan makes uſe of it to this end, to make their lives uncomfortable, for they have no peace in their dayes, no comfort in their callings, becauſe their wills are engaged againſt the will of God, and God carries on things againſt them, and they cannot attain their end, but every thing in providence falls croſs, and therefore they are exceedingly diſpleaſed, they have no joy in their lives: for men may riſe up to ſuch diſcontent that their very lives may be a burthen to them. *Pſalm* 112. 10. *The horne of the righteous ſhall be exalted with honour; the wicked ſhall ſee and gnaſh their teeth and melt away.* The word in the original ſignifies to melt by degrees, not all at once, but by little and little. It is the

the ſame word that is uſed of the melting of wax before the fire. *Pſalm* 68. 3. So that mens rage and diſcontent ſhall conſume them. It ſhall be ſuch a conſtant griefe and vexation of ſpirit. And this ſhall be the miſery of thoſe that are enemies to the two witneſſes. *Revel.* 11. 12. having been brought to a low ebb, they ſhall lie dead for three years and a halfe, and then they ſhall aſcend up into heaven, that is, be exalted unto the higheſt honour, by a voice from heaven, that is, *ſupremi magiſtratus juſſu*, and their enemies ſhall behold them. The devill could not wiſh a man a worſe miſchife then that his heart ſhould be engaged againſt any work of God that he will carry on, and be greived to ſee it proſper. *Acts* 4. 2. It is ſaid that they were greived that the Apoſtle taught the people. There cannot be a greater miſchiefe befall a man then this which is the ground which inrages the devill himſelf, and is the cauſe of all the blaſphemy in hell, that their minds are contrary to the will of God,

which yet they cannot withstand.

4. Satan makes this use of it to keep men off from receiving direction from God; let God speak what he will, the soul is in a disturbance, cannot hear; as it is to speak to a man in a tumult, so it is with the noise and the rising that is in a mans heart. *Exod.* 6. 9. It was a welcom message a man would think to men in affliction, that God would deliver them, and that they should inherit the promise made to their fathers; yet they hearkned not to *Moses* because of the anguish and bitterness of their spirits. This is the use that Satan intends to make of it, that men may neither receive counsell from God or man, being unfit for either, which is one great use that he makes of the discontents of mens spirits at this day.

5. It keeps men from communion with God; for God will have no fellowship with the spirit that stands in opposition to his will. *Iob.* 22. 21. *Acquaint thy self with God and be at peace.* The words in the originall are rendred *Assuesce te cum illo*, accustome thy

thy ſelf with him. Now that you may be accuſtomed to communion with God, he exhorts you to be at peace, that is *ut Spiritus deprimat inſolentes.* So *Zanchius.* Let all thoſe heart riſings and unquiet diſpoſitions be ſuppreſt; elſe you can have no communion with him, neither can you attain any bleſſing from him.

6. It is to keep a man in a continuall bittterneſs againſt the inſtruments, and to break forth againſt them. As when God would rent the Kingdom from *Saul,* and an evill ſpirit from the Lord came upon him, then he brake forth into all manner of violence againſt *David,* whom he looked upon as a competitor in the kingdome, whereas *Jonathan* ſeeing it was the mind of God ſate down quietly, ſaying, *Thou ſhalt be King, and I ſhall be next thee.* So it was with *Araunah;* It is conceived that he was king of *Iebus* before they were conquered by *David;* and yet his ſpirit ſubmits to *David,* ſaying, *Wherefore is my lord the King come unto his ſervant?* This temper of ſpirit will make a man lie in wait to revenge

revenge himself, and greedily to take it, though it be to his own ruine. As it was with *Shimei* his spirit was imbittered, he did but wait for an opportunity, and having gotten it, though it were against his own life, yet with how much bitterness did he vent himself?

7. That it may tend at last to direct blasphemy and revenge against God; for that is the end the devill aims at in all his temptations, and unto which they all come, if not here, yet in hell. 1 *Iohn* 5. 19. The devill is said to touch men, and it is for no other end then to leave an impression of deviliſhness upon them, to make them as farr ar may be equally guilty with himself; And the soul habituated unto rage and constant opposition against God, is fitted by Satan for such a deviliſh design.

3. What is the excellency of such a temper of spirit, to be alwayes calm and quiet, not given up to disturbances within it self?

1. *This is in the sight of God of great price.* 1 Peter 3. 4. Becauſe this is agreeable unto the nature of God. And to

to this end was the viſion given to *Eliah* when his ſpirit was in a paſſion. 1 *King.* 19. 11, 12. It was to inſtruct him, as *Peter Martyr* hath well obſerved; Firſt in this, that the way of Gods dealing with ſinners, is not by and by to deſtroy them, with a wind, with an earthquake, or with fire, but that he ſhews much patience toward them, and takes them away in a more ſtill and ſecret manner. *Occulta & tacita media non defutura ſuæ providentiæ.* Secondly, to let him know what manner of prayer would take with God againſt ſinners, and prevail. *Deum non commoveri affectibus & perturbationibus incitari.* Men think when they have prayed in paſſion, and have vehemently ſtirred themſelves, that God is ſo much moved as they; but he doth not appear in an earthquake, nor wind, or fire, but in a ſhort ſtill voice, when he is ſought unto from quiet ſedate affections.

2. This is agreeable to the ſpirit of Chriſt, who appeared *in the form of a Dove. Animal non felle amarum, non morſibus ſævum, non unguibus violentum.*

lentum. Cyprian. Therefore ſurely the more unquiet any mans ſpirit is, the leſs of the *Dove* there is in that man. For as the *Dove* is ſimple and without guile, ſo it is without gall alſo. *Sine felle, ſine dolo.*

2. The excellency of ſuch a temper of ſoul will appear in the ſutableneſs thereof unto a Chriſtian. Firſt by this every Saint as he is appointed unto a Kingdom (for ſo Chriſt ſaith, *I appoint unto you a Kingdom, as my father appointed unto me*) ſo he hath the Kingdom of God erected and ſet up in his own ſoul, for *the Kingdom of God is within you.* Luke 17. 2. There is *regimen ſpirituale*, that the Lord ſets up in the man. And the more any mans ſpirit is ordered and ſubjected unto the will of God, the more he is acted by the ſpirit without reluctancy, ſo much the more the Kingdom of God is exalted in the mans heart. *In regno Dei omnia ſunt ſic ordinata ut quod eſt in homine præcipuum imperet cæteris non reluctantibus. Auſt.* The more a man is led by the ſpirit, the more ductile and eaſie to be led he doth ſhew himſelf

himſelf to be; the more the Kingdom of God is ſet up in him. *Iſaiah* 11. 6. *A little child ſhall lead them*; when the Spirit of God becomes as it were the *forma informans* of the man, that the ſoul obeys the dictates of the ſpirit, as the body ſubjects it ſelf unto the rule of the ſoul, then is the King of God ſet up in the man. Confuſion, tumults, and uproars, may be ſutable unto the kingdoms of men, the *mountains of prey, the habitations of cruelty*; but they are every way unfit for the Kingdom of God. Secondly, one ſpeciall ingredient in the Kingdom of God is peace. *Rom.* 14. 17. *The Kingdom of God conſiſts not in meat nor in drink, but in righteouſneſs and peace, and joy in the Holy-ghoſt.* It is underſtood here of the Kingdom of Grace and Glory. The Kingdom of Grace conſiſts not in externals, meat and drink, neither will the obſervation of theſe bring a man unto the Kingdom of Glory, but it conſiſts in ſomthing within. Now it is *Auſtins* obſervation that ſome are *pacifici in ſemetipſis*, men that keep a conſtant peace and

and quietneſs of ſpirit within themſelves, keep a conſtant Sabbath to God in their own ſouls, *intus in corde Sabbatum noſtrum.* *Luther* in one of his Epiſtles to a *German* Divine, writes thus, *Dominus tua omnia faciat & tu nihil facias, ſed ſis Sabbatum Chriſti.* Let your hearts reſt and keep a Sabbath in you, and you in him; and it is in this reſt and quietneſs of ſpirit that the main of a Chriſtiau Sabbath doth conſiſt. Therefore the Sabbath here is a type of Heaven. *There remains yet* σαββατισμος *a Sabbatiſme for the people of God.* It is true, in glory there ſhall be an externall reſt, *they reſt from their labours*; but the main ſhall be the inward reſt of the ſoul; the ſpirit ſhall keep a Sabbath to God eternally, when all ſinfull, unruly, inordinate actings of the ſpirit will be no more, but the ſoul enjoy perfect peace and quietneſs in the Lord. Now this is the peace in which the Kingdom of God doth conſiſt. *Vera pax eſt a voluntate Dei non dividi, & in his ſolis quæ Deus diligit delectari.* *Harph.* And this is properly the reſt of the

the ſoul in God, which every gracious heart ſhould ſtrive unto.

3. In this quietneſs and tranquillity of ſpirit, there is a guarding and ſecuring power, *Philip* 4. 7. *The peace of God which paſſeth all underſtanding:* As it is with the truths of God, the naturall man cannot receive them, and apprehend them, 1 *Cor.* 2. 14 ſo it is with the peace of God, it is not to be underſtood of any man but he that feels it; the ſweetneſs of the Goſpell is not to be known, but by experience, which is a ſpirituall ſenſe in thoſe that have *their ſenſes exerciſed to diſcern betwixt good and evill.* Heb. 5. and the laſt. And this peace, ſaith the Apoſtle *ſhall keep your hearts and minds, Philippians.* 4 7. The word φρουρήσει, ſignifies to keep as in a garriſon, to keep down tumults within, and to keep out enemies from without: that neither temptations from without be let in, nor the deceitts of the heart be let out; ſo as to carry a man away with them, and deceive him, but the heart by this peace and tranquillity is ſtrongly guarded againſt both

both theſe; therefore it is an excellent obſervation that *Chryſoſtom* hath, *Mentem Spiritus Sanctus quam replet obumbrat:* The Holy Ghoſt doth overſhadow the ſoul where he dwels, and keeps it in a quiet and calm frame, that neither unruly luſts break forth from within, nor temptations take with the ſoul from without to make it unquiet in it ſelf. A Spirit thus quieted in obedience unto the will of God, is the ſureſt guard that a man can have in this world.

4. Hereby a man enjoys himſelf, which one of an unquiet ſpirit cannot do; *In patience poſſeſs your ſouls.* A man is not maſter of himſelf that is carried about with every paſſion, he hath no command of his own ſoul, *Prov.*25. and the laſt verſe, *A man that hath no rule of his own ſpirit, is like a City broken down, and without walls*; if an enemy come, he may invade and ſpoil as he will, for there be no walls to defend it; ſo it is with him that hath no reſtraint upon his own ſpirit.

5. Such a man ſhall be able to judge clearly

clearly of any matter in difference which another cannot, whoſe ſpirit before is engaged or imbittered. *Radius ſolis non cernitur, nec turbatus fons reſpicientis reddit imaginem.* It is a hard matter to ſee what is at the bottom of troubled water. *Perit omne judicium cum res tranſit in affectum.* A blood-ſhot eye ſees all things of the ſame colour: *A bribe blinds the eyes of the wiſe*, becauſe the affections bribe the Judgement; that I ſhould never much value the judgement of a man in a point of difference, whoſe ſpirit I know was violently engaged before hand.

6. A man is never nearer to the mercy he deſires, or the deliverance he expects, then when his ſoul is brought into ſuch a temper. *David* was never nearer the Kingdom, then when he became *as a weaned childe*; and we are never nearer the end of any affliction, then when it brings forth *the quiet fruit of righteouſneſs*, Heb. 12.11. The fruits of righteouſneſs are wrought by quietneſs in the ſoul; for *the wrath of man will*

never work the righteouſneſs of God.

7. This quietneſs of ſpirit in a wil concluded under the will of God, will make a man in all things chearfull, in all things thankfull. Firſt, it is a mans duty always to be chearfull under all the diſpenſations of God: *Rejoyce in the Lord always, and again I ſay rejoyce, Phil.* 4. 4 The Spirit which the Saints receive, is the oyl of gladneſs, and with this unction you as well as Chriſt are anointed. *Hab.* 2.1. *I will ſtand upon my watch-tower*, that is, *Mentis receſſus*, ſaith *Calvin*, the retiring of the ſoul into it ſelf; and being thus in his Watch-Tower, though he doth ſuppoſe, *The fig-tree ſhould not bloſſom, and there ſhould be no fruit in the vine, yet he will rejoyce in the Lord, and triumph in the God of his ſalvation*, Hab.3.18. A man that is in his Watch-tower, hath a quiet receſs into his own ſpirit, he can ſee himſelf ſecure in the midſt of danger, and can laugh at deſtruction. *At famine and deſtruction thou ſhalt laugh*, Job 5. 22. There is a holy laughter from a principle of confidence, and ſecurity.

ſecurity. *Gen.* 17. 17. The promiſe of a ſon was made known to *Abraham*, and he fell upon his face, and laughed; from a confidence of the accompliſhment of the promiſe, his heart rejoyced in the Lord. Thus a godly man can laugh at danger let it be never ſo great, and let it threaten never ſo much, yet it doth not diſquiet his ſpirit, it doth not abate, but rather draw out his joy.

Secondly, It makes a man in all things thankfull, becauſe his will is concluded under the will of God. This is a mans duty. 1 *Theſ.* 5. 18. *In every thing give thanks, for this is the will of God concerning you.* In every thing, in every condition, in proſperity, in adverſity, in health, and ſickneſs, in poverty, and plenty, in honour, and diſhonour, when God ſeems to act for you, and when he ſeems to act againſt you, in the drawings near of God, and in the deſertions of God, in life, in death, it is the will of God, that a man ſhould alwayes have his ſpirit in a thankfull frame. *Epheſ.* 5. 20. *Giving thanks*

alwayes, and for all things unto God the Father, in the name of the Lord Jeſus Chriſt. Firſt, becauſe Gods will in all things is the rule of goodneſs; and to ſee that fulfilled, ſhould be matter of joy to the Saints, even when it doth croſs their own wills. Secondly, becauſe there is no condition but hath ſome good in it: For it is true in a ſpiritual ſenſe in this life, *non dantur puræ tenebræ.* Vtter darkneſs is reſerved for the life to come. *Iſa.* 24. 15. *Glorifie the Lord in the fires*; ſome render it fires, ſome vallies, both of them in Scripture expreſſing an afflicted condition. If the Lord caſt you into the fire to try you, you are to glorifie God in it, by giving him thanks. Now a man can never be thankful, whoſe ſpirit is not quieted and ſubdued unto the will of God. *We love God becauſe he loved us firſt.* We apprehend his love, and we bleſs God, becauſe he hath bleſſed us firſt, and we apprehend his bleſſing. *Gaudentes eſt gratias agere.* It is the cheerefull man, that is the thankfull man; and no man can be cheerfull, but

but full of bitterneſs, and ſullenneſs, whoſe ſoule is not ſubjected to the will of God. Theſe are the excellencies of a ſpirit quieted and calmed, and concluded under Gods will as the rule of goodneſs.

4. How ſhould a man attain ſuch a quiet frame of ſpirit, that he may keep his ſoul alway calm? The directions are theſe.

1. Conſider it is Gods gift, *he gives unto his beloved ſleep.* Pſal. 121. 2. By ſleep is not meant that of the body, but of the ſoul. *Fideles etſi vitam agant laborioſam, compoſitis tamen & tranquillis animis in fidei ſilentio ſe continent ac ſi dormirent.* They have a great deal of reſt and quietneſs in all their labours, and this is the gift of God.

2. We muſt obtain it of God in his own way, and that is in the way of prayer; for as faith is the pacifying grace, ſo prayer is the quieting duty. *Hannah* after ſhe had prayed, though her ſpirit was unquiet before, yet ſhe *went away and did eat and drink, and was no more ſad.* And David though

he did begin many *Psalms* with a troubled spirit, yet he concludes with comfort, being quieted, and cheared under all the dealings of God with him. *Phil.*4.6,7. *In all things, let your prayer and requests be made known unto God: and the peace of God which passeth all understanding, shall keep your hearts*: There is a double peace of the Saints, one wrought for us without us, and this is reconciliation with God: the other is peace within us, which is given unto the Saints as a return of prayer; the Spirit of supplication becoming afterward a Spirit of consolation.

3. Consider the condition of the Saints, while they are in this life, *Isa.* 33 46. *He shall dwell on high, his place of defence shall be the munitions of rocks, bread shall be given him, and his water shall be sure.* There is no affliction that can hurt thee, that doth not disquiet thee: Men may plunder thee of thy goods, but let them not rob thee of thy patience. So it was with *Job*; Satan could not hurt him till he did disquiet him: though he did fire his house, yet

yet he could not fire his ſpirit. So it was with the Chriſtians in the primitive times, *Amiſerunt omnia; nunquid fidem, nunquid pietatem! hæ ſunt opes Chriſtianorum.*

4. Be much in acts of reliance and ſelf reſignation unto God, conſidering the relation in which thou ſtandeth unto him. To whom ſhould the children fly but to the father, and on whom ſhould he caſt his care? Do children lay up for the parents, or rather the parents for the children? *Caſt* therefore *thy care upon him, for he careth for thee. With him the fatherleſs find mercy.* Thou never putteſt thy ſelf out of Gods care, till thou beginneſt to take the buſineſs out of Gods hands, and to take care for thy ſelf. *Truſt in the Lord for ever, for the Lord Iehovah is a rock of ages.* Iſa. 26. 3.

5. Reaſon it out with thy own ſoul. This was *Davids* remedy. *Why art thou caſt down oh my ſoul, and why art thou diſquieted within me?* We ſhould call our ſouls unto an accompt, examine the reaſon and the ground of our diſquiet. *Commune with your own hearts*

upon your beds, and be ſtill Faith doth as much work by ſanctified reaſoning, as by any other way of acting whatſoever.

We come now to the two laſt particulars, which are included in the word ἡσυχάζω. And for diſpatch ſake, I ſhall put both into this one obſervation.

Doct. *When the will of God is manifeſted, it is the duty of the Saints neither to ſpeak nor act againſt it, they are to ceaſe from both.*

In the opening hereof I muſt ſhew, Firſt, that the will of God, as manifeſted, is to be the rule of our wills and wayes. Secondly, That when it is manifeſted, it is the duty of the Saints neither to ſpeak nor act againſt it: Thirdly, Give the grounds thereof: And laſtly make an application of it to our ſelves.

1. The will of God manifeſted is to be the rule of our wills and ways. And here we are to conſider three things.

1. No man is to ſpeak or act according to his own will. It is a ſtate of

of ſin that *fulfils the wills of the fleſh and of the mind.* Epheſ. 2. 3. A mans own will in oppoſition to the will of God, is the will of the devill. 2. *Tim.* 2. and the laſt; we are ſaid to be *led captive by him at his will.* This therefore cannot be a rule unto any man either for ſpeaking or acting, but unto him who hath no other god but the *god of this world.* Chriſt himſelf doth not make his wil the rule of his actions. *I came not to do my own will, but the will of him that ſent me.* Ioh. 6. 38. The Angels do not their own wils. The Angell *Gabriell* was ſent; at *the beginning of thy ſupplication the commandment came forth, and I am come to ſhew thee, Daniel.* 9. 23. The Angel did not go without a command. *Ezek.* 1. 25. There is a firmament over the head of the living creatures, and a voice from the firmament, unto which the Angels did attend in all their motions, and when they ſtood they let down their wings. The will of God was the rule of all their actings, and ceſſation from actions.

2. It is the will of God as manifeſted that

that is the rule of all the actions of the creatures. *Deut.* 29. 29. *Things revealed are to us and our children for ever.* This is a conſtant rule of all their motions for ever; there will never be a time in this world, when the ſcripture which is the revelation of the will of God ſhall be laid aſide as of no uſe, for they belong unto us to do them. Therefore in the 12. of the *Romans.* 2. we are exhorted *to prove what the good and acceptable will of God is.* The word δοκιμαζειν doth ſignifie 1. *ſedulo explorare*, diligently to try and ſearch. 2. *approbare & vitam conformare*, to approve and conform our lives thereunto. Now it muſt be revealed, or a man can never diſcern it, or approve it, or conform his will or way unto it. God will have our ſervices to be *reaſonable ſervices*, which muſt be an obedience to his will as manifeſted or made known unto us. Men require not obedience unto any law, ſo long as it is in the breaſt of the lawgiver; it never binds the ſubject till it be publiſhed, and proclaimed that all may take notice of it. So it is with

with the Lord who is the great and the only lawgiver.

3. The will of God is revealed and made known both by his word, and by his works, which are nothing else but as it were a comment upon his word.

First, By his word, which is therefore called *the counsell of God, the mind of Christ.* 1 Cor. 2. and the last. *I have written unto them the great things of my law.* Hos. 8. 12. declaring the whole will of God concerning the creatures obedience.

Secondly, By his works; *for he worketh every thing according to the counsell of his own will.* Ephes. 1. 11. Therefore whatsoever he doth in the world, it is but to discover the counsell of his will to the Saints. Therefore when *Davids* child was dead, he takes it for a manifestation of the will of God, and his heart is quieted under it. There is a double book which God hath given to the Saints to study in this state of distance, till they come to behold his face; the book of nature, and the book of Scripture; and there are three things the Saints have mainly

mainly to do in this life. 1. To obey his precepts. 2 To beleive his promiſes. 3 To ſubmit to his providences. The Angels in heaven behold his face in glory, which is to them *Cognitio meridiana*, as the Schoolmen ſpeak; yet they ſtudy the word and the works of God, and know much of the will of God by them. *Unto Angels and principalities and powers is made known by the Church, the manifold wiſdom of God.* Epheſ. 3. 10. They are indeed preſent in our aſſemblies, and therefore women are exhorted to have power upon their heads, becauſe of the Angels. 1 *Cor.* 11. 17. They do not come to our aſſemblies to be inſtructed, by any of our ordinances; for they know much more then any of the Saints do; *We know in part, and propheſie in part*; but by the Church is meant, By the works of God toward the Church, and his ſeverall diſpenſations therein. And this is their *Cognitio veſpertina*; the knowledg which they get by their own experience, and obſervation of the works of God in the world, but

eſpecially

eſpecially toward the Church.

2. This Will manifeſted, being the rule of duty, the Saints ought neither to ſpeak nor act againſt it.

1. A man muſt not ſpeak againſt the will of God as manifeſted. Firſt not againſt his commanding will; a man muſt not diſpute any command of God; for God only is the Lord of his own law; and therfore every thought and reaſoning of ours, muſt be brought into ſubjection thereunto. 2 *Cor.* 10 5. Here an implicite faith is only neceſſary to obey when a man ſees no reaſon for it; Therefore the Apoſtle condemns thoſe διαλογισμὸς. 1 *Tim.* 6. 5. perverſe diſputings of the commands of God, by men of corrupt minds, deſtitute of the truth.

2. Not againſt the effecting will of God, when God hath done any work, and therein manifeſted his will, we muſt not ſpeak againſt it, *Levit.* 10. 3. *Aaron held his peace.* And *David kept ſilence becauſe it was the Lords doing.* Hab. 2. laſt. Zach. 2. laſt. *Be ſilent oh all fleſh before the Lord.* It is ſpoken of the effecting will of God in the

the Churches deliverance. *The Lord will inherit Judah his portion, in the holy land, and again chuse Ierusalem.* Against this there was like to be a great deal of reasoning, and murmuring, and that from the Saints, as well as from the enemies; but the Lord puts it to silence, when he will do the work; do not dispute, do not rail, do not reason against it. 3. Not against the permitting will of God, if he will suffer the *Caldeans* to plunder *Iob* of his substance, and Satan to bereave him of his children, and give him power over the winds to that end; yea if he will give him power over his body, so as to smite him with plague-sores (for the same word is used that is used of *Hezechias* sickness which by the medicine of a bunch of green figs, is guessed by interpreters to be a plague-sore) yet he must not reply against it, not speak a word but with thankfulness submit unto the will of God as manifested therein. If God will suffer *Shimei* to curse *David*, he must not so much as say, What hast thou done so? 2 *Sam.* 16. 10. but

then

therebe a meſſenger of Satan to buffet *Paul*, ſo as he muſt fight it out with a champion ſent from hell immediately, and if the Lord will have it to continue upon him, and will not grant his prayer for the removing of it, he muſt not ſpeak againſt it, but ſit down and ſay, *Thy grace is ſufficient for me.*

2. As the Saints muſt not ſpeak againſt the will of God, when it is manifeſted, ſo they muſt not act againſt it. We have in Scripture three famous inſtances hereof. Firſt, when the Lord had declared his will, that he would give up *Jeruſalem* and the King thereof into the hands of the King of *Babylon*. Now the will of God is manifeſted, may they not uſe all lawfull means for their defence, and ſtand it out to the laſt man? they can but be delivered into his hands at laſt; but when the will of God is made known, *Zedekiah* muſt not oppoſe, but he muſt go forth to the King of *Babylon*, yield up himſelf, give up his City; and then the promiſe is, *Thou ſhalt live, thou and*

and thy houſe, *Ier.* 38. 17, 18. *verſes.*

2. The Lord had manifeſted his will for the deſtruction of the houſe of *Ahab*, that wicked and idolatrous family; *Jehoſaphat* joyns with *Ahab* in a War, that he might (contrary to the revealed will of God) preſerve him and his houſe from ruine, 2 *Chron.* 19 2. the Lord ſends a prophet to reprove him; Shouldeſt thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from the Lord; for *he will riſe up againſt the houſe of evill doers, and againſt the help of them that work iniquity.* If his will be manifeſted to deſtroy a family, let not the beſt men interpoſe, and act againſt the will of God as manifeſted; for they will be ſo farr from recovering it, that they will periſh with it; proud helpers ſhall ſtoop before him.

3. When the Lord is accompliſhing his own great work againſt *Babylon*, *Myſtery Babylon the great, the mother of harlots*, againſt all humane inventions, under all forms, the worſhip of God, as taught by the precepts of men, and

and when the will of God is manifeſted by the pouring out of ſeverall vials; after all this the kings of the earth ſhall be gathered together to the great battell at *Armageddon*, for Antichriſts reſtitution and eſtabliſhment, *Rev.* 16. 16. This gathering together and rallying their ſcattered troops, is their ſin, and ſhall be their ſnare and ruine. For if the will of God be manifeſted, it will be the down-fall of all that come in to joyn with them in ways of oppoſition againſt it.

3. The grounds of this doctrine are theſe.

Reaſ. 1. The will of God hath a majeſty, and a ſoveraingty goes with it; for he is the great, the only potentate, *King of Kings, and Lord of Lords*; none governs by will, as an abſolute monarch but himſelf. And therefore *Auſtin* commends thoſe Princes as happy men, *qui poteſtatem ſuam divinæ majeſtati famulam faciunt*. And if there be a ſoveraignty, then every diſobedience unto this will, and every oppoſition againſt it, whe-

ther in word or action is rebellion, 1. *Sam.* 15. 23. There is a rebellion againſt God, becauſe his will hath a ſoveraignty in it, and his law is a royall law. Therefore the Lord cals the *Babylonians*, who were a diſobedient people, *the land of rebels*, Jer. 50. 21. For to ſpeak or act againſt the will of God as manifeſted, is a rebellion againſt the Lord. *Ier.* 28. 16. The Lord ſaith, I will put an iron yoke upon the neck of theſe nations, and they ſhall ſerve the king of *Babylon*; but *Hannaniah* the Prophet comes and tells them it ſhould not be ſo, and therefore they ſhould ſtand it out and defend themſelves as long as they could. A man would have thought this had been good counſell, and courage. No, the will of the Lord being manifeſted, he muſt die and be caſt off from the face of the earth, for teaching them to ſtand out againſt the Soveraignty of God, and he is therefore ſaid to teach rebellion againſt the Lord.

Reaſ. 2. There is an omnipotency in

in the will of God; for his will created all things, *Revel.* 4. laſt, and it is the ſame omnipotent will that rules all things. Now ſhall a creature ſpeak or act againſt ſuch a will, and thereby become a fighter againſt God? *Acts* 5.39. *If the thing be of God it ſhall ſtand*, do not oppoſe it.

Reaſ. 3. Thirdly, whatſoever ſavours of ſtubborneſs and a gainſaying ſpirit, the Saints of God muſt abhorr: there be ſome ſins that men commit out of ignorance, becauſe the will of God is not clearly made known to them: But there are ſome ſins committed out of knowledg, and there the will is engaged; this act of ſtubborneſs proceeds from a gainſaying principle. In *Pſalm* 78 .*v.* 8. a Metaphor taken from a beaſt that will not be guided by the rider: and ſaith a learned interpreter, it notes ſtubborneſs and pride, in a way of oppoſition againſt God. Now I pray conſider ſeriouſly, the more a man doth manifeſt a ſtiff neck, the greater the evill is, and ſhould be the more carefully

avoided by the Saints: but when the will of God is diſcovered, then to go againſt it, muſt needs proceed from a ſtubborn and gainſaying people. When the hand of the Lord is lifted up, they will not ſee, *Iſa.* 26.11.

Reaſ. 4. Fourthly, Its a great evill in the Saints of God to be heady, 2 *Tim.*3.4. to be heady, violent, haſty men: when their will is engaged againſt the will of God, nothing can ſtop them; there is a naturall and judiciall madneſs; there is a ſinfull madneſs in the heart of man by nature. But a judiciall hardneſs is when God gives a man over to it in judgment; he makes himſelf mad ſinfully, and God makes him mad judicially: 2 *Pet.* 2. 16. The dumb aſs ſpeaking with mans voice, forbad the madneſs of the Prophet. Wherein did *Balaams* madneſs lie? that he deſired to go when he had ſuch earneſt intreaties, though the will of God were manifeſted to the contrary. Its true, here was *Balaams* wickedneſs, but where lay his madneſs? when God had

had ſhewn him ſo many things to make it appear that his way was perverſe before him, his aſs ſtumbles and runs his foot againſt the wall; yet he replies to him again, and goes on in his way: here was his madneſs, that when the will of God was ſo gloriouſly and remarkably diſcovered, for all that to go on his way.

Reaſ. 5. Fifthly, this makes a man in Gods accompt to become a ſon of *Belial*: that ſignifies as *Hierom* obſerves, a man that is without a yoke, a lawleſs man, a name given to the devill upon that accompt; the worſt reproach that can be laid upon a man, is to be the ſon of *Belial*; Its the worſt word he could have uſed: a child of the Devil, ſaith *Paul* to *Elymas*, not by nature, but by image: on what ground doth God give a man hat title? when his will is manifeſted, and thou oppoſeſt it, thou art become a child of *Belial*. It is a very remarkable place, 1 *Sam.* 10. laſt verſe, there were ſons of *Belial* that deſpiſed *Saul*, and brought him no preſents. *Saul* was made a King, but by Gods permitting

mitting will: They ſet up kings but not by me (ſaith God) by my permiſſion, not by my approbation: he gave them a king in his wrath, and took him away in his anger. *Saul* was made king but by Gods permitting will; yet thoſe that did not ſtoop to the very permitting will of God, when it was manifeſted, the text ſaith, they were ſons of *Belial*.

Reaſ. 6. Laſtly, thou wilt ſurely periſh in thy own oppoſition: he that either ſpeaks or acts againſt the will of God manifeſted, will periſh in his own oppoſition: *Iude* 11. They periſhed in the gain-ſaying of *Corah*. God had gloriouſly manifeſted his will for *Aaron*: But *Corah* and his company will uſurp the prieſthood; but now the text ſaith, they periſhed in that gainſaying: ſo Chriſt told *Paul*, it is hard for thee to kick againſt the pricks; in thy gainſaying thou wilt periſh. And ſo much for opening and explication of the Doctrine. Now for application.

Uſe. There is but one uſe that I will

will make of it, and that is of admonition, with which I will close the text; and I desire you, nay according to that liberty of speech that the Gospell hath given us, I charge you to take notice of it: In all things wherein God shall manifest his will, do you look upon that will, both as sacred and soveraign; and therefore do not dare to speak or fight against it; take heed you be not found fighters against God; do not oppose any thing that God will have stand: give me leave to take the application apart.

First, do not speak against it: the Apostle saith, the tongue is a world of evill, full of deadly poyson. Its a great evill for a man to be given over to a poysoned tongue: the fire of hell is in that mans heart that doth so constantly fire his tongue: this is an evill that godly men may fall into, men that otherwayes are of a meek and quiet temper, *Psal.* 106. 32. They provoked *Moses* spirit, the meekest man of all the earth: and what follows now? *verse* 33. he spake unadvisedly with his lips; that is the

ordinary fruit of an imbittered ſpirit; there are times of ſpeaking, and ſeaſons of ſilence: there are two times eſpecially wherein men ſhould be ſilent. Firſt do not ſpeak when you are in paſſion, when your own paſſions are up. *Moſes* had been a great deal better to have held his peace, then to have ſpoken unadviſedly, when his ſpirit was imbittered: paſſion is an ill counſellour, and truly as ill a ſpeaker. Secondly, do not ſpeak when God is angry: oh remember *Ier.*8.14. *Let us enter into the defenced cities and be ſilent, for our God hath put us to ſilence; he hath made us to drink of the gall, becauſe we have ſinned againſt him.* When the will of God is manifeſted, do not ſpeak againſt it.

Now there are ſix directions herein that I muſt give you.

Direction 1. Firſt, when the will of God is manifeſted, ceaſe your diſputings, ſilence your reaſonings; do not ſay, why do the wicked proſper, and why doth God ſuffer men to

to do this and this? why doth ſuch a party prevail, and not the other? why hath this ſucceſs, and not the other? remember when the will of God is manifeſted, let not the potſherd call the potter any more to accompt: let this be enough to ſilence thee, which did the Lord Jeſus, *even ſo father, for ſo was thy good pleaſure.*

Direction 2. Secondly, ceaſe your lying; be ſilent in that, to put away lying, ſaith the Apoſtle, *let every man ſpeak truth to his neighbour*; not only the way of lying among men, and whiſpering againſt their brethren; thats not the lying I now intend: but there is a lying againſt the Lord, put it away: and what is that you will ſay, *Ier.* 5. 12. *They belied the Lord, and ſaid, it is not he*; take heed of that lying: Its an evill to belie men, and you will find it ſo one day: take heed, do not belie the Lord.

Direct. 3. Thirdly ceaſe your mocking

mocking, ſilence them too: the aſſembly of mockers is the worſt ſociety of men you can fall into, and the chair of the ſcorner is the worſt ſeat you can ſit down in. Be no more mockers, leſt your bands be made ſtrong, *Iſa.* 28. 22. Truly mocking proceeds from a high pitch of pride, and pride goes immediatly before a fall.

Dir. 4. Fourthly, ſilence your rayling, reviling, and bitter ſpeeches. *David* ſaith, ſome mens tongues cut like a ſharp raſor; and that is a remarkable place *Pſal.* 73. 9. *They ſet their mouths againſt heaven, and their tongues run through the world:* what is that? their mouths againſt heaven, that is, ſaith a learned Interpreter, when men ſpeak proudly concerning God and the things of God, the ways of God, the works of God, and the Saints of God: they ſtretch their mouths againſt heaven, *and their tongues run through the world*; they have to do with all perſons, with all imployments; all the world over their tongues walk. *Solomon* I remember ſaith, *Pro.* 14. 3.

in

the mouth of the fooliſh is a rod of pride, he never is without a rod. Its the pride of a fool that ſets his tongue on work to ſcourge the perſons, and their actions, that are wiſer then himſelf.

Direct. 5. Fifthly, ceaſe your boaſting, ſpeak no more ſo proudly againſt God, 1 *Sam.* 2. 3. *The very boaſting of men, glorying in an arm of fleſh*, hath cauſed the Lord many times to let them to ſeek their own graves. When *Pharaoh* once ſaid I will purſue and overtake them, and ſatisfie my luſt upon them, what follows then? He haſtens to make his own grave in the red ſea.

Direct. 6. Laſtly, in ſome kind let me ſay, ceaſe your praying, when the will of God is manifeſted; take heed, let not your prayers ſtand in oppoſition to Gods will; when once the Lord had diſcovered to *Ieremiah*, that he would certainly deliver *Ieruſalem* into the hands of the king of *Babylon*, he did not dare to pray any more; and

and ſo *David*, till God manifeſted his will for the child, he prayed; but *Davids* prayer was ended when Gods will was manifeſted. Pray conſider, whoever he be that goes and engages in prayer againſt Gods revealed will, he may both loſe his own comfort, and the ſweetneſs of it; that is the firſt admonition.

2. Secondly, be admoniſhed not to act againſt it, when God hath manifeſted his will: neither be thou an aſſiſtant of thoſe that act againſt the revealed will of God; and to inforce it, take theſe conſiderations for a cloſe.

Mot. 1. Firſt let your oppoſitions and contrary actings be what it will be, when God hath manifeſted his will, he will carry on the work: if you make the greateſt oppoſition that heaven or earth could make, yet he will carry it on. *Iſa.* 31. 4. The Lord led them into captivity; they call to Egypt for help, but ſaith God, their horſes are fleſh and not ſpirit: you come

ome out againſt me as a company of
epherds againſt a young Lion that
ath taken a lamb out of the flock;
ou cannot make him faſten his pace;
ake a noiſe, but not come near.

Mot. 2. Secondly, the more emi-
ently the Lord hath manifeſted his
ill, the more evill there is in thy oppo-
tion, and the greater the hardneſs of
y heart, when Gods will is manifeſt-
d ſignally and in an eminent way.
onſider I pray, the Lord ſaith, *Pharaoh*
ould let the children of Iſrael go. The
ord wrought ſeverall wonders and
gns in the land of *Egypt* to manifeſt
is will eminently; and yet *Pharaoh*
ſiſted his will, and acted againſt it:
is made it an act of greater ſtubborn-
ſs and hardneſs of heart.

Mot. 3. Thirdly, it is the greateſt
dgment that can befall a man in his
ting for God, to be given over to en-
age againſt the manifeſt will of God.
s the devils plague, though he know
is is Gods will, & he ſhall be worſted
it, and hath experience of it from
day

day to day, though God fruſtrate his deſigns never ſo often, yet by and by he hath great expectation from every cloud that it will preſently rain.

Mot. 4. Fourthly, you will certainly in a way of oppoſition to God will, meet with your deſtruction; if thou art a godly man thou wilt meet with judgment. *Iſa.* 27. Who is it, ſaith God, that ſet bryers and thorns in battle against me? When Gods will is manifeſted all oppoſition is but as bryers and thorns in battel. God will go through and burn them at once: and let me tell you this, the Lord hath ſaid, All iniquity ſhall ſtop her mouth. God uſes to ſtop ungodly mens mouths two waies; ſomtimes by the holineſs of the lives of his people, and ſomtimes by his own juſt judgment.

Mot. 5. And for a concluſion, do not act againſt the will of God; for if you ſubmit not to the will of God in one thing, the Lord will heighten the judgment

judgment upon you in another. If you will not ſubmit to yokes of wood, truly God will make you yokes of iron: remember what he hath ſaid, and I conclude with that, *Hoſ.* 10. 11. *I paſſed over upon her fair neck*: he ſpeaks it of *Iudah*; and ſaith the Lord, I will put a yoke upon her fair neck, and *Iudah* ſhall plough, and *Iacob* ſhall break the clods. God will carry it on, notwithſtanding all your oppoſition; and ſo much for this text. *We ceaſed, ſaying, the will of the Lord be done.*

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FINIS.